THE Womans Glorie: A TREATISE,

FIRST,

Asserting the due Honour of that SEXE.

By manifesting that *Women* are capable of the highest improvements;

And instancing severall Examples of WOMENS Eminencies in

1. Wisdome
2. Policie
3. Deliberation
4. Secretsie
5. Learning
6. Constancy
7. Courage
8. Ability to govern
9. Piety and Religion.

SECONDLY,

Directing wherein that Honour chiefly consists, (*viz.*) in

1. Soul glorie, or inward beauty.
2. Modesty in cariage, language & attire.
3. Humility.
4. Wisdome.
5. Silence.
6. Piety, & Devotion.

The second Edition inlarged,

By SAMUEL TORSHELL.

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A TREATISE

X396
T638w
1650

To the Reader.

About four years since, upon a particular occasion I wrote this following Treatise, wherein I undertooke these two Propositions,

1. That women are capable of the highest improve-

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ments, and the greateſt glory to which man may bee advanced.

2. That their higheſt improvement is that of the ſoul, and their greateſt glory ſoule-glory.

Some may thinke I have done them more then right, but if Cornelius Agrippa *be the judg, I have done them injurie in aſſer-*

ting

ting the honor of that Sexe no more; for that great wit hath written a Discourse, Of the Noblenesse of the Woman-sexe, and her excellence above Man. *Some of his Arguments are these*, 1. *From the more excellent* name, *which God* (*who* knew *things before he* named *them*) *gave to the first woman*; Adam *had his* name

Gen. Res. 26 Ag 36 Dickinson - Ed. 2

from earth, but Eve hers from life. 2. From the order of time, God made woman last, and with her finished his worke, leaving off at his best and most perfected peice. 3. From the place of her Creation, Man was made without, and was afterward brought into the garden of God, but Eve was created euen within the Paradise. 4. From the matter, Adam

Adam was formed out of matter inanimate, vile clay, but his wife of a matter purified and animated; from whence it is, as hee urgeth it, that there is so much beauty and comelinesse in them. While he pursues these arguments, and by what he writes in his Dedication (to Margaret of Austria, a learned and indeed a gallant Princesse) one

would thinke hee were in earneſt, and did beleiue himſelf; but for the moſt part he is ſo light, and (may I call it ſo) ſo profane and abuſiue of holy Scripture, that I am confident the learned of that ſexe who may read him, will be too modeſt to own what he writes of them and for them; I haue entertained here a truer argument, and which I hope I haue made

made good, not with Rhetorique, but by an evidence of truth, and such as VVomen may with modesty enough receive, and the greatest number of men will not envy to yeild them. I did not thinke to have lookt upon this trifle of mine any more, but upon some discourse concerning the Queen of Sweden, whose manner of life and

studies is a rare example of the most that I have written, the Stationer would needs prevail with me, to give an account of it to the English *Reader. I have therefore translated an Extract out of the* French *Gazette, numb.* 185. *published at* Paris, December *the* 10th. 1648. *The Reader shal find it in the thirteenth Chapter of this fol-*

following Treatise. And in the last Chapter some other Examples added.

S. T.

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An addition of some other examples.

THE

THE Womans Glorie.

Chap. I.

Women capable of the higheſt improvements. They were made after the Image of God. The Soul the ſame. Their bodies as organicall. The whole Sexe unduly reproached.

I Will not detain the *Candid Reader* in the *Porch*, but let him in without ceremonie into the *Points*,

which I have undertaken, which are these two.

1. *That Women are capable of the highest improvements, and the greatest glory to which man may be advanced.*

2. *That their highest improvement is that of the Soul, and their greatest glory is Soul-glory.*

I know the *Subject* that I have now *entertained*, may become the *discourse* of *light* and *vain wits*; but let them know that these *Points* are held forth in the *Sacred Scriptures*, where we have the Counsels and mind of God; and

and I shall so speake of them, as may become both the *severe Majestie* of *Truth*, and the *seriousnesse* of my owne *Calling* and *Offices*.

1. *That women are capable of the highest improvements, and the greatest glory to which man may be advanced.*

I might call in the *testimonies* of the *wisest* of the *Heathens* concerning this; among others I remember *Plutarch* one of the most learned of the *Grecians*, upon the death of the excellent *Leontide*, discoursed with his friend

of the *equall vertue* of man and woman, and doubts not if he might compare *lives* with *lives*, and *actions* with *actions*, to make it to appeare, that as *Sapho's* verses were equall with *Anacreon's*, so *Semiramis* was as *magnificent* as *Sesostris*, Queen *Tanaquilla* as *politique* as King *Servius*, and *Porcia* as full of courage as *Brutus*. But though I will not refuse the *light* that is brought in by such *authors*, and the *examples* upon record in their *stories*, because much of the workmanship and power

of God is seen even in them. Yea I will principally build upon *Scripture Grounds* and *Examples*.

Moses from whom we receive the first and originall truths, tels us that *woman* as well as *man* was created after the Image of God. *God created man in his own Image, in the Image of God created he him, male and female created he them.* Gen. 1. 27. What the Image of God is, and what the difference (if there be any) is between *Image* and *Similitude*, I am not disputing, this is it only

ly for which I have alleaged *Moſes*, that *woman* hath the ſame preroga-tive of creation with *man*. If *man* were endowed (as he was) with a ſpirituall, rationall, free, willing, immortall Soul: ſo was *woman*. If there were (as there was) a *nettitude* in *man*, ſo that there was in his mind a right knowledge of Gods nature, will, and workes, and in his will, appetites, motions, and actions, a ſweet Conformity and agreement with God: So there was in *woman*. If *man* were put (as he was) into a ſtate

of

of dominion and happineſſe: ſo was *woman*. Let *Divines* agree it among themſelves, whether all this, or more then this, were meant by the *Image of God*, whatſoever they ſhall eſtate upon *man*, the *woman* will alſo challenge by that authentick Text. By which Text alſo we muſt be guided in our interpretation of St *Paul* in ſome paſſages of his in the eleventh Chap. of the firſt Epiſt. to the *Corinths*. He ſaith, *ver.* 3. *That the head of every man is Chriſt, and the head of the woman is the man.* Which he

speakes not putting a difference in their creation, but of that subordination which was afterwards instituted, when God said to *Eve*, *Thy desire shall be to thy husband, and he shall rule over thee.* And in regard of this Subjection he saith further, *v.7. That man is the image and glorie of God, but the woman is the glorie of the man, for the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man.* 'Tis true that from the beginning, the woman was subjected,

Gen. 3. 16.

cted, as in order of time she was created after man: and being intended to be an helper, she shines most, when she doth most observe that Ordinance of Subjection, for then she is *the glorie of the man*, according to the instance of the prudent woman that *Solomon* speakes of, *In whom the heart of her husband doth safely trust*; and she being modest and industrious, *Her husband is knowne in the gates, when he sitteth among the Elders of the Land.* Yet she loseth not her first Right, of which the Apostle being

Prov. 31. 11, 23.

tender, addeth in the eleventh verſe, *Nevertheleſſe neither is the man without the woman, neither the woman without the man, in the Lord.* Both were made by the ſame hand, and after the ſame *Idea*: ſo moſt doe underſtand that phraſe, *In the Lord*, which interpretation ſecures the *point* for which *Moſes* was alleadged. But if we take it as others doe, that by the *Lord* is meant, The *Lord Chriſt*, the point will receive an improvement, That as *man* and *woman* were equall in Creation, ſo there is no dif-

difference between them in *ſtate of Grace.* Which truth, whether it be held forth in this place or not, I will not contend; for elſewhere we have it delivered without controverſie, that *there is neither male nor female,* no preferring of one ſex before the other, *but all one in Chriſt Jeſus.* Gal. 3. 28

The *Soul* knowes no difference of *Sexe,* as neither doe the *Angels,* and therefore it is that ſome learned men are of opinion, that after the Reſurrection in the ſtate of glory, there will be no more any

any distinction of *male* and *female*, because *Christ* hath said, *Matth.* 22. 30. *We shall then be as the Angels of God in heaven.* And the Apostle, 1 *Cor.* 15. 42, 43, 44. That *the body being sowne* (in the grave) *in corruption, in dishonour, in weakneſſe, shall be raised in incorruption, in glory, in power.* The commerce of *Sexes*, was of necessitie because of corruption and change by mortalitie. But the body that shall be railed, in difference from the naturall body, is called *A Spirituall body.* The Soul then knowing no

no ſubordination becauſe of *Sexe*, as for the reſt, the *body* of *woman* is made *organicall*, like that of *mans*, as to the *Soul*, ſo that there is nothing that puts a barre to the Souls operations. There dwell in them the ſame *Deſires* and *Breathings*, and they are indowed with the ſame faculties and powers. *They are heires together with men of the grace of life*. They have the ſame right of Adoption, and are under the ſame benefit of purchaſe, and therfore are gifted by the ſame ſanctifying Spirit. 1 Pet. 3. 7.

I know that many of the *Antients* have ſpoken much to the *leſſening* and the *reproach* of the whole *Sexe*; as that they are weak in Councell [a], wanting in courage [b], extreame and inordinate in their affections, mutable and uncertaine in their wils, unfit to rule and manage affaires. And accordingly not only the *Parthians* and *Thracians* accounted them and uſed them as ſlaves, but the *Greekes* deſpiſed [c] them, and the *Civill Romanes* made Lawes in prejudice of their reputation, which were

[a] *Ariſt. polit. lib* 1.

[b] γυνὴ ἀμφιδέξιος οὐ γίγνεται. *Hypocrat Aphor.* § 7. c. 14. *Plin. nat. Hiſt. l.* 7. c, 17.

[c] *Homer* cals the *Achaians*, *Achaides*, becauſe they gav the rule t wom. n.

were some of them afterwards inserted into the *Edicts* of the *Christian Emperours*; Some calling the *Government* of women a *prevarication of nature*; Some *lawes* appointing to them *Tutors* and *Guardians*, though when of growne age, yea, even to widowes.

But notwithstanding all this *prejudice*, the point that I have propounded, remains good upon those *Scriptures* that I have alleaged: But we shall need no other proofe of the point, then to produce some instances of *women*,

men, who have been rarely accomplished, and full of glorie. For the rule is, *What is, may be.* If some of the *Sexe* have been so, the Proposition is firme, That the *Sexe* is capable, and *may be so.*

Chap. II.

Some Instances of eminencies in Women. 1. Wisdome. Policie. Deliberation. Sereſie. 2. Learning.

WHat *eminencie* is there to be named in men, which we have not discerned sometimes to

to ſhine even in women?

1. Is it *wiſdome, diſcretion*, and *policie*? The wiſeſt of men hath obſerved it, and ſpoken in their favour, in that proverb, *Pro.* 11. 16. *A gracious woman retaineth honour: and ſtrong men retaine riches.* As mighty men by violence, and oppreſſion become maſters of great wealth, ſo women that are meeke and gracious, by a more powerfull and ſurer claime, become the *miſtreſſes* of reputation, and have a prevailing and over-comming wiſdome, that

that entitles them, *Ladies of Honour*. It was the character which the holy ghost hath given to *Abigail*, *That she was a woman of good understanding and of a beautifull countenance.* And her story all along, makes good the first part of that character. Her husband was a sullen *churlish rich foole*, and had poorely and unadvisedly thrown himselfe into a quarrell with *David*, a *Prince* at that time *discontented*, and in *Armes*. The Servants knowing *Nabal* to be incapable of sound advice, for he was such a son

1 Sam. 25. 3.

son of Belial, that a man could not speake to him; one of them therefore acquaints their *Lady* with the businesse. She presently apprehends the danger, and prevents it. She commands some of the family to attend her, and with a rich *present* in her hand, meets *David* now on the way towards *Nabals* house with a purpose to destroy it. She knows so well how to frame her *deportment* and her *language*, that she softens the *inraged souldier*, and overcomes him who never knew what it was

to

to be overcome. If one would learne the skill of *insinuation*, he need not learne any other *posture* then hers, as soone as she sees *David*, she hasts, rather to throw her selfe off from her saddle, then to alight, and falls on her face, and bowes her selfe to the ground before him, and falls at his feet. And what her behaviour had spoken, She speakes over againe with such words as might well have bin penned by one of the greatest Masters of policie and wit. And that *Woman* hath a *rare*

1 Sam. 25. 23, 24.

of

of wisedome, though we know her by no other name, who is mentioned in the historie of King Davids warres. The towne of Abel where this woman dwelt, had foolishly taken part with Seditious Sheba, and entertained him that was the very head of the Rebellion. Joab the Kings Generall layes seige to the Towne, and was likely to take it by force. Then cryed this wise woman out of the citie, Heare, heare, I say I pray you unto Joab, come neere hither, that I may speake with thee. 2 Sam. 20. 16.

And

And having obtained a *parlee*, see how she proceeds and prevailes. *I am one of them* (saith she) *that are peaceable and faithfull in Israel: Thou seekest to destroy a city and mother in Israel: Why wilt thou swallow up the Inheritance of the Lord?* When the Generall had told her upon what termes he would raise the seige: She undertakes to perswade with the Inhabitants, and doth so: for presently they threw the head of *Sheba* the *Rebell*, over the wall, and the Generall is satisfyed and retreats. *Plutarch*

tarch hath given us a *paralel* to this, of the *wisedome* of the *Celticke women*, who when their Countrie was fallen, through mis-understanding and differences, into a Civill warre, would not rest, or give over their *mediation*, till *Armes* were laid down, and peace was setled thorough all their Cities and Families, which was so great a service to their Countrie, and so acceptable, that it grew to a custome among them, to call and admit their women to *Councell*. And in the league which long

long after they made with *Hannibal*, this was one *Article*, which for the ſtrangeneſſe and fame of it, I will record: *If the Celtans have any matter of complaint againſt the Carthaginians, the Carthaginian Commanders in Spain ſhall judge of it: But if the Carthaginians have any thing to object againſt the Celtans, it ſhall be brought before the Celtan women.*

The *Policie* of *Stratageme* is reckoned to the family of *wiſdome*. See what an Engine that great man *Ioab* uſed to bring about the *Court Deſigne* to

to have the popular young Prince *Absalom* brought backe from his banishment. He subornes a woman of *Tekoah*, who needed not much instruction, but acts it with such closeneſſe and seeming passion, that *David* though a wise and discerning Prince, had much a-doe to find out the cunning; and when he found it, yet she so carried on the buſineſſe, even beyond her instructions, that she fully brought about the mind of the *King*. 2 Sam. 14.

And if either *Deliberation* or *Secrecie* be neceſſa-

rie to wisdome, we find even these *Qualities* (which many think most unlikely to be found) in women. When *Manoah* was surprised, and thorough present consternation gave himselfe for a dead and lost man, because he had seen an *Angel*, his wife recovers herselfe and him out of that distemper, and deliberately reasons that with which her husband was confounded, *If* (saith she) *the Lord were pleased to kill us, he would not have received a burnt offring and a meat offring at our hands,* Judg. 13. 23.

neither

neither would he have shewed us all these things, nor would as at this time have told us such things as these.

And as for *Secrecie*, (of the want of which we do ordinarily accuse them) behold the carriage of two women recorded in Scripture. *Rahab*, who not only hid *Ioshua's* spies in her house, but also locked up their great businesse safely in her breast: and though she were necessarily to communicate the thing to divers friends, she doth manage it with so much privacie Josh. 2.

and silence, that nothing was discovered, but she and all her friends, were saved in the common calamitie of her Country. That other is, that woman of *Bahurim*, who preserved *Ionathan* and *Ahimaaz* whom *David* sent to gather up intelligence at *Ierusalem*. And I might adde as a paralell, *Epicharia* in the *Romane story*, from whose brest, no threats nor tortures could force a secret that lay there concerning a conspiracie against *Nero*.

2. Is it *Learning* that gives eminencie to men?

In

In this also, *women* have a full share. The *Antients* who delivered almost all things in *Mythologies* and *Fables*, intended this when they made *Minerva* an *Inventresse* and *Patroness* of Learning, as well as *Apollo* the Inventor and Patron. And as for Instances, they are plentifull under this head. In the Scripture, we have *Huldah* the *Propheteſſe*, who dwelt in the *Colledge*, with whom those prime *States-men*, *Hilkiah*, *Ahikam*, *Achbor*, *Shaphan*, and *Asahiah*, thought it no disparagement to con- 2 Ki. 22. 14

sult. And can we judge other of *Priscilla* then that she was learned, being able to instruct more perfectly that rare young man *Apollos*, a man eloquent, (or as *Hezychius* paraphraseth it, *A man learned in Historie*,) and mightie in the Scriptures? But besides those that have their names in sacred Record, other *Histories* both Ecclesiasticall and Secular, antient and moderne, are plentifull in Examples. *Aspatia* instructed *Pericles*, who of a great *Souldier* was one of the best *Orators* that hath been

Act. 18. 24 ανὴρ λόγιος. Hezych. vertit. ὁ τὴς ἱστορίας ἔμπειρος.

been bred in *Greece*. *Pamphilia* wrote many books of *Historie*, which when they were extant were much esteemed. *Cornelia* the mother of the *Gracchi* was such a Mistresse of Eloquence, that *Cicero* admired some of her Letters. *Athenais* the daughter of a meane father, was yet thought worthy to be the wife of one of the *Christian Emperours* for her Wit and Learning. *Eudoxia* the *Empresse* of *Theodosius* the *younger*, wrote learned *Poems*, and especially one very singular one concerning our

Saviour *Ieſus Chriſt*. *Gregorie* of *Nazianzen* ſpeaks very high things of his ſiſter *Gorgonia*. And ſo doth *Hierome* of divers excellent *Romane Ladies*. Neither have latter times wanted ſuch ornaments. *Olympia Fulvia Morata*, an *Italian* by birth, not long after the *Reformation* upon the preaching of *Luther*, beſides her exquiſite knowledge in the *Latine* and *Greeke* tongues, attained to the happineſſe of knowing *Chriſt*, and leaving her Countrie for Conſcience ſake, marrying into *Germanie*, ſhe gave

gave her ſelfe with much ſucceſſe to the ſtudie of the *Holy Scriptures*. Of our owne, among many others that might be remembred, I will only name, The Lady *Iane Gray* (unhappy only in being forced for a while to weare a Crown) a *Lady* who beſide the *Latine* and *Greeke*, had this advantage beyond *Morata*, that ſhe knew the *Hebrew* alſo, and was thereby enabled to ſatisfie her ſelfe in both the *Originals*.

But in ſtead of more examples in this kind, I will produce that great

Ornament of the *Netherlands*, *Anna Maria van Schurman*, pleading and disputing the truth of what I have now propounded, with that *Learned* and *Reverend Divine*, *Andreas Rivet*, that from a *Womans Pen*, yee may have an *Apologie* for the *learned Pen's* of *Women*.

Chap. III.

The Letters touching this argument between Andreas Rivet, *and* Anna Maria *à* Schurman.

For the confirmation of

of the point in hand, and for the honour of that *Maiden Pen*, I will translate into our own tongue for the use of our English women, so much of that learned Letter as concernes this present argument, which that renowned Virgin, *Anne Marie Schurmã* of *Vtrecht* wrote in *Latine*, to the Reverend and famous French Divine, *Andrew Rivet*, then at *Leyden*, which *Doctor Beverwick* a learned *Physitian* of *Dort* hath communicated together with a *Dissertation* upon the same subject by the same *Lady*. D. Rivet.

D. Revet by a Letter dated from *Leyden* the *Kalends* of *March*, 1632. having received some *French Verses* of *Schurmans* which he presented to the *Princesse* of Arts and Literature, *Princesse Elizabeth* Sister to the *Illustrious Prince Palatine*, from whose learned judgement they had received approbation, and having given the *Noble Schurman* her due praise, he lets fall these words, *That her abilities were a proofe to the present times and to posteritie, that if many women doe not the like, it is not out of defect*

defect of wit or judgement, but because they will not apply their minds to them, or cannot by reason of other lower affaires; neither is it expedient that many should chuse this kind of life, only it is sufficient if some called to it by a speciall instinct, doe shine forth.

Upon these last words she takes hold, and in a Letter dated at *Vtrecht*, the eighth of the *Ides* of *March*, 1638. after some other Salutations and Complements in the beginning, she thus writes:

Reverend

Reverend Sir,

"YOur letters hereto-
"fore written unto
"mee, gave me occasion
"to doubt what your
"opinion is in whole
"concerning this thing,
"in which after you have
"spoken many things
"lovingly and honoura-
"bly (as you use to doe
"of mee and my studies)
"thus you write: *Neither*
"*haply may it be expedient*
"*that many choose this*
"*kind of life, it is sufficient*
"*if some, called to it by a*
"*speciall instinct, doe some-*
"*times shine forth.* I easi-
"ly assent, if here we

"meane

"meane such women as
"have the care of fami-
"lies, or others that are
"necessarily imployed
"that way; but I am hard-
"ly drawn to that opini-
"on, if it be meant of
"maid's indowed with
"wit, and of generous
"education, many of
"which this age of ours
"brings forth. The great
"admiration of Sciences
"or the equitie of com-
"mon right, inforceth me
"that I cannot indure,
"that that which in the
"opinion of every one is
"most worthy, should be
"rarely found in our Sex.

"For

"For whereas wisedome
"is so great an ornament
"of humane kind, so that
"by right it belongs to
"all and every one, (so
"farre as it agrees to eve-
"ry ones condition,) I see
"not why this *Attire*, the
"most handsome of all
"others, should not be fit
"for a Virgin, in whom
"we allow a care to
"dresse and adorne her
"selfe. Neither is there
"any cause why the *State*
"should be jealous of
"this: for the glorie of
"the learned Order no
"way darkens the lustre
"of Magistrates. Yea,
"contra-

"contrarily, all agree in
"this, that that State muſt
"at length be moſt flou-
"riſhing, that ſhall have
"many ſubjects, obedi-
"ent to wiſdome, as well
"as to the Lawes. Be-
"ſides, neither Vertue,
"nor the learned Ranke
"it ſelfe, ſhall have their
"due honour or dignitie,
"unleſſe the greater part
"of people be ſuch, as are
"able not only blindly
"to admire, but by a true
"eſtimation to diſcerne
"the honour and ſplen-
"dour of Learning. But
"leſt I ſtay too long in
"the Porch, I enter upon
"the

"the ſtate of the contro-
"verſie, which being
"rightly laid, the whole
"truth will clearely ap-
"peare. The principall
"Queſtion therefore is,
"*Whether the ſtudie of*
"*Learning and Arts, be fit*
"*for a Virgin, eſpecially in*
"*theſe times.* They are
"no light Arguments
"that perſwade mee, to
"favour the Affirma-
"tive part. For that
"I may begin with the
"*Civill Law*, I remem-
"ber I once read in *Vl-*
"*pian*, That women are
"not to meddle with ci-
"vill or publike offices.
"But

"But with what equitie
"this law was made, I
"will not now much in-
"quire, this at leaſt I
"thinke may be clearly
"proved from thence,
"that the leiſure in which
"we live is allowed as
"lawfull. For hence we
"have much freedome
"of time, and quietneſſe
"which is a friend to the
"*Muſes*, but chiefly when
"by a ſpeciall kind of
"Prerogative, we are not
"tyed up by neceſſarie
"occaſions, nor ingaged
"upon domeſticall cares
"and buſineſſes. But yet
"truely this large and
"emptie

"emptie ſpace of life,
"where it is ſpent loofly
"and negligently, where
"it is not laid out upon
"ſomewhat that is good,
"it becomes an opportu-
"tunitie for all vices. *Ba-*
"*ſil* notably, ἀργία κακίας
"ἀρχή, Idleneſſe is the
"fountain of miſchiefes.
"And that we may avoid
"this *Charibdis*, ſhall the
"mind by little and little
"grow ſoft, and turned
"into the ſimilitude of
"that idleneſſe and ſloth
"in which it lyes? What
"therefore is to be done?
"Behold, *Seneca* a ſub-
"lime teacher opens a
"way

"way between the rocks.
"When (saith he) they
"only are at leisure (that
"is, doe best injoy their
"leisure) who are at lei-
"sure for wisdome, they
"only live, for they doe
"not only looke to their
"owne time well, but
"make benefit of all o-
"ther ages. For we must
"not seeke leisure from
"the worthiest employ-
"ments, but improve our
"leisure in them: so our
"calmer freedome in pri-
"vacie, will make our
"time neither wearisome
"nor tedious unto us.
"For there are two
"things,

"things, (as *Cicero* saith)
"which make others
"dull, but sharpen a wise
"man, namely leisure and
"solitarinesse. But some
"use to object, that it is a
"sufficient studie for wo-
"men, to handle the Di-
"staffe and the Needle. I
"confesse many think so,
"and the inveterate ill
"opinion of our times is
"every where for them.
"But we walke not by
"this Lesbian Rule, yeel-
"ding to Reason, rather
"then to custome. For
"by what right, I pray,
"are these things fallen
"to our lot? By a Di-

"vine

"vine right, or Humane:
"They ſhall never prove,
"that thoſe limits are ei-
"ther fatall, or preſcri-
"bed from Heaven to us,
"by that to lay a re-
"ſtraint upon us. For if
"we fetch witneſſe from
"Antiquitie, both the
"Examples of all ages,
"and alſo the authoritie
"of the greateſt men,
"will evince the contra-
"rie; as that moſt noble
"ornament of the *Gar-*
"*naces* hath ſhewed no
"leſſe pleaſantly then
"learnedly in his little
"booke, which he hath
"entituled, *The Equality*

"*of*

L'egalite des hommes, & des femines.

" *of men and women.* But " left, as they ſay, I doe " what hath been done " before, I forbeare theſe " things: I ſhall content " my ſelf plainly to ſhew, " that greater matters do " not only become us, " but alſo in this manner " of life are expected " from us. For neither " will more generous in- " clinations indure to be " curbed within ſuch nar- " row bounds, nor will " ſharpe and high wits " ſuffer themſelves to be " kept under alwayes be- " low their naturall diſ- " poſition. Truly, if theſe

" ſevere

" fevere Lawes ſhould be
" of force, I ſhould not
" much wonder at it, if
" ſome women ſhould
" ſometimes be carried
" away with the intice-
" ments of pleaſures, out
" of their contempt of
" this low employment.
" Beſides, then we could
" have no hope left here,
" of any honour, any dig-
" nity, any reward of ver-
" tue, by which ſuch
" ſoules as are not dege-
" nerate are wont chiefly
" to be incouraged, to in-
" deavour after things
" praiſe-worthy. In vain
" doe we boaſt our No-

"bilitie which we recei-
"ved of our Anceſtors, if
"preſently a ſlothfull ob-
"ſcuritie doe cloud it.
"Hence it is, that he that
"reades Hiſtorie, ſhall
"often in the longeſt tract
"of time diſcerne no
"more the monuments
"of our Sexe, then the
"path of a Ship paſſing
"thorow the Sea. But,
"they will ſay, Whence
"ſhould you have glory?
"Whence immortall
"fame? Doe ye expect
"it from your leaſure?
"Why not? But I meane
"from leaſure brightned
"with the light of lear-
"ning.

"ning. For it becomes us
"to grow famous under
"the presidencie, not so
"much of the Armed, as
"the gowned *Pallas*.
"Moreover, where true
"Phylosophie hath sea-
"ted her selfe in the
"Throne of our under-
"standing, no doore will
"ever stand open to the
"vain or wandring mo-
"tions of an unconstant
"mind: which also *Eras-*
"*mus* the notable Patron
"of all polite Learning
"hath observed expressly,
"where he speaketh of
"the Education of Sir
"*Thomas More's* daugh-

 "ters,

"ters, in theſe words:
"*Nothing* (ſaith he) *doth*
"*ſo wholly fill the breaſt of*
"*a Damoſell, as ſtudie.*
"For how ſhall we not
"eaſily ſcorn the *Pageant-*
"*trie* of this world, the
"ſpecious authoritie of
"examples, and the poore
"vanities of the times,
"when from the high
"turret of wiſdome we
"look down upon theſe
"earthly things. Further,
"whereas it is no leſſe
"the dutie, then the hap-
"pineſſe of all, to ſtrive
"after the perfection of
"our primitive Originall,
"(from which there is
"none

"none of us but have
"fallen) we muſt labour,
"that his Image, who is
"the Light & the Truth,
"may begin more and
"more to ſhine in the
"higheſt pallace of our
"mind. And although I
"deny not here, that
"*Theologie* (which is that
"which chiefly perfects
"the underſtanding) doth
"all; yet I know not how,
"but me thinkes they
"ſeeme not enough to
"obſerve the Majeſtie of
"ſo great a Queen, who
"would have her goe
"abroad alone and un-
"attended. For when we

"look into the volumne
"of naturall things, who
"sees not how the parts
"of both these Sciences
"do agree among them-
"selves with a beautifull
"harmonie? How much
"help, how much light,
"the one brings to the
"other? Nor ought this
"much to trouble us, that
"some shut up this studie
"into so narrow a roome,
"thinking it doth not
"much concern us, Whe-
"ther this frame of the
"world grew together of
"moat's? Whether it
"struggled forth out of a
"rude Chaos? Whether
"some

"some *Bodies* enjoy an
"heavenly nature, others
"a terrene? Whether the
"upper frame of the
"world be whirled a-
"bout, and whether they
"be not giddy, who con-
"tend that not the hea-
"vens, but the earth turns
"round? Whether the
"Sun setting be plunged
"into the Ocean? Whe-
"ther the Antipodes also
"have its light? Whe-
"ther the Earth be of a
"square figure or round?
"Finally, Whether the
"Horizon terminate the
"whole world, or only
"our sight? If that which

" is vulgarly ſpoken to
" our reproach were to
" be heeded, they would
" make us to fruſtrate
" God the Creator of all
" his end, who brought us
" into this Theatre to be-
" hold, know, and mag-
" nifie his moſt beauti-
" full workes. For nature
" was not ſuch a Step-
" dame unto us, that ſhe
" would forbid us the
" ſight of her: elſe, why
" would ſhe beſtow that
" upon us, which the
" Philoſopher affirmes is
" planted in all men,
" namely, The deſire of
" knowing? Why would
" ſhe

"she give us an erect Sta-
"ture, unlesse we should
"lift up our eyes and our
"mindes also, unto the
"contemplation of her
"selfe? We should be
"Stocks, and not of hu-
"mane kind; Strangers,
"not inhabitants of this
"world, if we could not
"bring our mind raised,
"and as it were inflamed
"with divine love, to so
"beautifull, so glorious
"things, in which the
"Majestie of the eternall
"God-head shines forth.
"Neither may we think
"that we have done our
"duty, if we only some-

"times looke at these
"things as it were in our
"passing by. For so we
"see them, not that we
"may know them, for
"hereby we shew that
"we do not see, what we
"have no desire to know
"further. There is no-
"thing under our eye,
"more admirable then
"man, nothing more
"beautifull then the
"dwelling place of the
"Soul: but how little is
"that which is judged of
"only by the skinne, or
"the outward forme?
"How miserably may
"we blush at those so ex-
"cellent

"cellent Hymnes of Eth-
"nicks, in which, while
"they curiouſly pry into
"Nature, and by prying
"approach neerer to the
"firſt cauſe of all things,
"even they every where
"are wont to ſing forth
"the praiſes of the high
"Workman. Further, as
"oft as we apply our
"ſelves to follow that
"bright Starre of holy
"Scripture, who will de-
"ny but we may be obli-
"ged by ſo many Exam-
"ples of holy men, who
"from hence have taken
"occaſion to praiſe their
"God, to the returne of
"the

"the ſame thankfulneſſe?
"But, not to ſay any
"thing now in generall
"of the ſtudy of Hiſto-
"ries, which now adayes
"is almoſt only follow-
"ed in Nurſeries, and in
"the Courts of great
"men, only by the way
"we will inquire, whe-
"ther the knowledge of
"Publike Affaires may
"befit every private per-
"ſon? I ſhould eaſily
"grant indeed, that it
"conferres directly to
"practiſe, and the uſe of
"the Republike: yet be-
"cauſe of the Theorie,
"and the peculiar fruits
"which

"which thence redound
"to every one, we think
"none are to neglect it.
"The holy Scriptures go
"before us here, and not
"only goe before us, but
"leade us by the hand.
"There the Orders of
"times are knit together
"by the Periods of the
"Monarchies; There
"both the Originals, and
"decayes of greateſt na-
"tions, are either deſcri-
"bed, or foretold; and it
"is no wonder, ſeeing
"the marvellous judge-
"ments of God, which it
"is fit we ſhould duly
"obſerve, appeare in a
"more

" more eminent matter,
" and seeing these uni-
" versals cannot fall out
" within the age of one
" man, if God would
" have this studie to be
" laid to heart by all.
" Shall not the contem-
" plation of this admira-
" ble Government strike
" up our harpes also, up-
" on which the Kingly
" Psalmist wholly fast-
" ning his mind, never
" leaves crying out;
" מַה־גָּדְלוּ מַעֲשֶׂיךָ יְהוָה
" מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ
" *How great are thy works,*
" *O Lord, thy thoughts are*
" *very deep?*

" It

'It may be some will 'here object, This is no 'other then to commend 'a monasticke life, or to 'make speculation only 'our whole dutie. But 'so reason seems to re-'quire, that first we 'should looke at our 'selves, for so much as 'concernes our own hap-'pinesse; and then to our 'neighbour. For in vaine 'shall he have leisure to 'attend upon others, who 'was never yet rightly at 'leasure for himselfe. In 'vaine doth he indeavour to help others by Coun-sell or fact, who cannot helpe

helpe himselfe. In vaine shall he pretend to civil conversation, or to the bond of that more sublime administration of Christians, that is a stranger at home. I pray, what rashnes would it be, to thinke to build that whole æconomie of morall virtues, upon ignorance, or the vulgar opinions: Yea for the most part unles by some chance the examples of all ages doe shew, that no one did ever happily sacrifice to so great Dieties, unles he came furnished with great and solid learning.

ning. For that is it which prepares, diſpoſeth, and makes us fitt to doe well, and lifts up our minds to the attempts of famous exploit's.

Againe nothing is more profitable for a virgin, nothing more neceſſary, then to diſcerne what is filthy and what is honeſt, what hurtfull and what harmeles, what is fitting and what uncomelie. But how much knowledge of things, how great a dexteritie of judging doth that ſtand in need of? Seeing therfore this ſort of prudence may

may not be learned of our ſelves, neither were it ſafe, we muſt therfore have recourſe to hiſtorie, ὥσπερ ἐν ἰσόπλευρῳ κανόνι δι' ἀφομοιοῦν πρὸς τὰς τῶν ἄλλων ἀρετὰς τὸν βίον, to dreſſe as it were by the glaſſe framing the life after the vertues of others. Wee, I ſay, who when any blemiſh is upon us, though but by a wrong ſuſpition, can never be reconciled againe to reputation: therefore maidens ought to be carefull, not only to decline evill after they have ruſhed upon us, but alſo ſpecially to prevent them leſt

leſt they doe ſo.

Laſtly, that I may now in ſilence paſſe by, the Arts and Sciences inſtrumentall (as they call them,) which being principals doe neceſſarilie follow their Queen as handmayds, I cannot but I muſt needs touch in a word how much wee ought to delight in many tongues, cheifely if they be attained for uſe, not for oſtentation. For Tongues are the faithfull keepers, yea the Interpreters of thoſe things which wiſe Antiquity hath left unto us: which where

where it ſpeakes to us in its owne Idiome, it leaves in our mind a genuine image of it ſelfe, and with a certain marvellous grace and pleaſantneſſe affects our ſence, which we not without reaſon complaine is wanting in all tranſlations, yea though the very beſt. But if I would diſcourſe to you, how pleaſant it is, and how fruitfull, to draw forth, explicate, and prove heavenly doctrine from the very fountaines, it were no other then what is ſaid in the proverbe, ἡλίῳ τὸ φῶς δανείζειν,

To

To lend light to the Sunne.

But that I may make an end, I will here produce one example, which alwayes is in my thoughts. One example I say, of the Incomparable Princesse, *Iane Gray*, to whom no nation, no age (let me speake it with the good leave of all) will yeild her equall. *Michael Angelo* a *Florentine* who fully and pathetically describes the history of her life & death, in that conference which she had with *Feckuam* the messenger of her approching death, hath obser-

ved

ved these things among others: that she despising those gifts, (which yet were rare ones that God had given her,) and her nobility of blood, and beautie of her shape, and flourishing youth, whereby she might have procured glory and favour to her selfe in this world; She pronounced with great courage, that nothing was so acceptable to her in her whole life, as that she had the knowledge of the three learned tongues as they cal them. Now if the pleasure or delight, which we may have

have from that in this life, may come under the name of true felicitie, ſhe confeſſed ſhe had it in the ſtudie of good letters, and ſpecially of the holy Scriptures. And though many doe greatly diſpraiſe theſe ſtudies in a woman, yet ſhe her ſelfe becauſe of the great ſolace of mind, which ſhe had thence received, and ſtill felt within her, did account their opinion to be unreaſonable. Behold Swanlike notes, brought forth, not under the ſhade of ſchooles, but under the laſt act of a moſt glorious

glorious Martyrdome, which I pray who would not reverence as an oracle. These things concerning no light matters, I have not doubted to prattle unto you, being confident of the indulgence of your fatherly love towards mee. But I breake off, lest I might seeme willing to say all that could be said, or that I were altogether unmindfull of your affaires. Farewell, father, deare to me in many respects, & vouchsafe in my name to salute your beloved wife,

Vtrecht 8. Id. of March 1638. Wholly at your command, *Anna Maria a Schurman.*

I have thought fit to doe this honour to this *Honourable* and *Learned Maid*, as to translate and transcribe so much of hers touching the *Argugument* in hand. I have taken the libertie, though precisely to observe her *Conceits*, yet to varie the *Elegancies* of her *Latine Stile*, into such a *Phrase* as is most *naturall* to our *English*, and I hope without any wrong to her, whom I much honour for her *Pen*.

Chap. IIII.

Other Instances of womens eminencies. 3. Constancie. 4. Courage. 5. Abilitie to govern. 6. Piety and Religion.

That I may pursue this point a little, I will take notice of a few other particulars.

3. *Constancie* and *Resolution* is accounted a *manlike* vertue; and it is charged upon the other whole *Sexe* that they are *inconstant* and *mutable*. The Emperours *Diocletian* and *Maximinian* in a publike

publike *Instrument* call Womens wils *Momentanie*. But to the contrarie, how famous was *Ruth* even for her *Constancie*, who notwithstanding all assaults against it, resolved that nothing but death should separate her from her husbands mother? *Intreat me not* (said she to *Naomi*) *to leave thee, or to returne from following after thee; for whither thou goest, I will goe; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou dyest, will I die, and there will I be buried;* Ruth 1. 16, 17.

buried, the Lord do ſo to me and more alſo, if ought but death part thee and me. She was not as *Iacob* ſaid of his ſonne *Reuben, Vnſtable as water*, and therefore he could not excell; but ſhe *ſtrengthened her ſelfe*, as the Originall Phraſe is, or as our *Interpreters* have rendred the Text, She was *ſtedfaſtly minded*. And if I ſhould mention the conſtant Reſolution of many *women-martyrs*, in the *Primitive Perſecutions*, or only of that time of tryall that was here in Queen *Maries* dayes, I ſhould eaſily make up a full

Gen. 49. 4

full hiſtorie. Yea, Queen *Maries* own ſiſter, as ſhe was an Example of her crueltie, ſo ſhe was a rare *Pattern* of this vertue, who as her word was, *Semper eadem*. She anſwered it to the full in her courſe of life, as Sir *Robert Naunton* takes notice of it in his *Preface* before his *Tranſlation* of *Cambdens Elizabeth*, where he compares her with, and much preferres her to K. *Henry* of *France*, for this very grace.

4. Whereas *Valour* and *Courage* have been almoſt appropriated to man. Hi-

stories are not wanting in the mention of even an *Heroicall Courage* in some women. *Iael* the wife of
Judg. 4. 21 *Heber* had the honour to rid away a great tyrant from the earth; so that both the warre was called by her name, *In the dayes of Iael* (saith the
Judg. 5. 6. Text) *the high wayes were unoccupied, and the travellers walked thorough byways.* And *Deborah* sings the renowne of her exploit: *Blessed above women*
Judg. 5. 24, 25, 26, 27. *shall Iael the wife of Heber the Kenite be, blessed shall she be above women in the Tent: he asked water, and*

she

ſhe gave him milke, ſhe brought forth butter in a lordly diſh: ſhe put her hand to the nayle, and her right hand to the workmans hammer: and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced & ſtricken through his Temple. At her feet he bowed, he fell, he lay down, at her feet he bowed, he fell where he bowed, there he fell downe dead. An *Heroicke* act, ſet out in an Heroick ſtraine. And that woman of *Thebez*, mentioned alſo in the Hiſtorie of the *Iudges*, ſeemes to have been more valiant, and to

have ventured more dangerously then the men that were inclosed with her in the *Tower*, who when nothing but threats and flames were before her, had the courage to
Judg. 9. 53 caſt a piece of a milſtone upon *Abimelech's* head. But I moſt admire Queen *Heſther*, who forgetting her ſoftneſſe and delicacie, reſolved to ſerve her people, though her ſelfe ſhould periſh in the attempt. *I will goe in unto the King*, (ſaith ſhe) *which is not according to the Law, and if I periſh, I periſh.* Out of other Stories, I will

adde

adde but one. When the *Melians* under the conduct of young *Nymphæus* to disburthen their own Countrey too full of Inhabitants, seeking an habitation elsewhere, were for a while entertained by the *Carians*, they had been likely to have found their tombs there by a treacherie, which was covered under the faire pretext of an Invitation to a banquet. The *Melians* having some intelligence of the plot, returning answer that their custome was never to feast without the companie of their wives,

they accordingly come themſelves *unarmed*, (to avoid ſuſpition,) but all their *women* with *ſwords* hid under their Gownes, (to provide for their ſafetie.) About the middle of the feaſt, the word being given by the *Carians*, they indeavoured to execute their treacherie, but inſtantly every one of the *Melian* women delivers her ſword to her huſband, whereby they bravely acquitted themſelves, and afterwards had leaſure to admire the undauntedneſſe of the women, who undiſturbed through

through weakneſs or fear, were *Actors* as well as *Spectators* of that exploit. It would be too much to produce the many examples of their generous actions, whether for the preſervation of their Countries, or for the love of their husbands, or for the maintainance of the Religion of their Anceſtors. It appeares then, that men have no reaſon to challenge *Courage*, as if it were alone tyed to their *Sexe*.

5. There is yet another vertue whereof men doe boaſt, which is, The *Abilitie*

litie to govern, and to *Manage Publike Affaires*. Truly, that Γυναικοκρατια or *Feminine-Rule* hath not only had *enemies* of late, but even the *antient Times* and *Lawes* have been but too injurious to them. The *Parthians* and *Thracians* while they remained *Barbarous*, used their women as *Slaves*. And the *old Nations* that were accounted *Civill*, dealt with them little better. Because the *Achaians* gave them the libertie of *ruling*, therefore *Homer* disdainfully used to call them in his verses, not

Achaians,

Achaians but *Achaides*. And it fell from the Pen of the wise *Plutarch*, That it is *a Prævarication of nature, to be governed of women*. The *Athenians* stinted them, how farre they should meddle. And the *Romane Lawes* appointed Tutors and Curators, not only in unripe yeares, but even in *widow-hood*. But all this prejudice against them among *Heathen Authors*, perhaps would not be much weighed, if there were not some that pretended the *Scripture* to say the same thing: for there are that urge that of the Prophet

Isai.3.12. Prophet *Isaiah*, *As for my people, children are their oppressours, and women rule over them.* We grant, that many times women were great *mischiefes* to the *Iewes*, as we see in the times of *Iezabel*, *Maacah*, and *Athaliah*: But it cannot be that the Spirit of God doth simply condemne their Government, seeing it hath given testimony concerning *Deborah*, that she was so able for publike management, that the Text saith, *She judged Israel*, and, *The children of Israel came up to her for judgement.* I might

Judg.4.4.

give

give *Pulcheria* as a parallel, famous in the *Ecclesiasticall Historians*, who preserved the Empire while her brother lived, and after his death governed it with great *Prudence*, calling *Marcian* to her assistance. But we that are of the *English Nation*, need no proofe of this, whileſt the memory remaines of that *Queen of her Subjects hearts*, I mean, and every bodie knowes I meane *Queen Elizabeth*, of whom we have the *testimonie* of an *enemie*, even Pope *Sixtus Quintus*, who though plotting againſt her

her life, yet admired her, and was wont to say, that *Elizabeth of England, and Henry the fourth of France, were able to rule the whole world.*

6. Hitherto, in all the particulars mentioned, men have *boasted,* but there is one, the maine, in which they have scarce so much as pretended to *outstrip* them; and that is the *highest improvement* and *glory,* namely *pietie* and *Religion,* unto which they have somewhat the greater advantage in regard that their *affections* are ordinarily

ly more lively and ſtirring. As Chriſt ſpake, the text tells us, *a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked.* As he was led to be crucifyed, the women wept. And when he was nayled upon the croſſe, there were three *Mary's* and but one *Iohn* at the foote of it. But my buſineſſe is not to preferre them before men, but only to give them their due value; that if we reade grace and holineſſe in the lives of men, wee

Luk. 11. 27.

wee may alſo take notice of holy and devout women, as the Scripture in divers places calls them, The *Sarahs* who were believers, the *Maries* who were humble and mortifyed, the *Elizabeths* who walked in all the Commandements of God blameles, the *Dorcaſes* who were fruitfull in workes of charitie and love, The *Priſcilla's* who were heavenly and rich in diſcourſe, The *Bathſheba's*, the *Lois's*, and *Eunice's* who were carefull in inſtructing their children in the knowledg of

of God, and in a word, the *Lydia's* whose hearts God hath opened.

I have a multitude of examples in my view, but I will not name many. When the Prophet *Elisha* often passed thorough *Shunem*, *A great woman* there not only entertained him, but motioned to her husband the continuance, *Behold now* (saith she) *I perceive that this is an holy man of God, let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table and a stoole, and a candlestick.* 1 King. 4. 9, 10.

She

She was not only in her owne ſoule affected, but is an inſtrument to work upon her husband. According to that which the Apoſtle *Peter* tels us, that there may be ſuch ſweetneſſe and holineſſe of converſation, that men who obey not the word, may be won by the converſation of their wives, while they behold their chaſte converſation joyned with feare. I obſerve alſo concerning the *woman* of *Shunem*, whom I named, that ſhe never omitted the times and opportunities of *Divine worſhip*;

1 Pet. 3. 1, 2

worſhip; that ſpeech of her husbands to her, when ſhe desired to goe to the Prophet, *Wherfore wilt thou goe to day? It is neither new moone nor Sabbath*; Implies, that ſhe never uſed to omit thoſe publike dayes. And like to this, it seemes to me that in *Pauls* time, the women were more frequent in prayer then men in the citie of *Philippi*; *On the Sabbath (ſaith St Luke) we went out of the citie by a river ſide, where prayer was wont to be made; and we ſate downe, and ſpake unto the women which reſorted*

1. King. 4. 23.

Act. 16. 13.

sorted thither. Yea, their serviceablenesse in religion is not to be omitted,
Phil. 4. 3. *St Paul* speakes of women which *laboured with him in the Gospell.* And what might not be said of particular graces, it might be easy to produce many instances out of Scripture, and to fit them with other Histories; but I forbeare, as intending chiefly to speake to the next point.

CHAP.

Chap. V.

Soule glory is chiefest. What Soule glory or Inward beautie is.

I have more briefely paſſed thorough the firſt point, which though it be *true*, and the Truth of it neceſſarie to be knowne, yet may be abuſed by ſome weake ſpirits to *Selfe-flatterie*. It is a *glaſſe* into which if ſome doe looke, it may be they may be proud. But the other *glaſſe* that I am now to hold forth, I would invite All to look into, *and often*, for I hope it

it will not be without profit. The point as I propounded it in the beginning, is

II. *That the higheſt improvement, is that of the Soul, and the greateſt glorie of women is Soul-glory.*

It was an *inward* and *ſpirituall glorie* that did commend the *daughter* of the *King* of *Egypt*, according to the expreſſion of that holy man, whoſoever he was, in *King Solomons* Court, who at the time of the *marriage celebration*, compoſed a *ſong* which he fitted upon *Shoſhannim*, thoſe *ſix-ſtringed*

ſtringed inſtruments of muſick, which *David* the late King had brought into the *Quire*, and raiſed his heart to the contemplation of the ſweet and heavenly Myſterie of the Union betwixt our Lord *Ieſus Chriſt* and his *Church*. This was his maine deſigne, but his ground-worke, was the *Praiſes* of that incomparable Payre, King *Solomon* and *Pharaohs* daughter, and he hath ſet forth thoſe Praiſes with ſuch *High*, and yet apt Expreſſions, that he hath ſhewed himſelfe, (who ere he

were) a master in his facultie. And no doubt both the *Subjects* of his *Pen*, were very praiseworthy, as for *Solomon* we know who he was; and the *Lady* though the daughter of a stranger, yet most probably was a *Proselyte*, and not only converted from *Gentilisme* to the true Profession of Religion then, but subdued powerfully and effectually to grace and holinesse, which seemes to be the reason of that expression, *Psal.* 45. 13. *The Kings daughter is all glorious within.* I know there are some

ſome that doe thus interprete it, That ſhe was not only dreſt in *Gold* of *Ophir*, and in *rayment of Needle-worke*, when ſhe ſhewed her ſelfe abroad, and appeared in the eye of *Solomons* people, but alſo was richly clothed with *wrought gold*, when ſhe ſate within the houſe, to entertain the *King*. But I am moſt inclined to receive another interpretation, That as ſhe had a goodly and beautifull preſence, ſo ſhe had a *richer* and a *fairer ſoul*, becauſe I ſuppoſe *Solomons* wiſe choyce, would

be of an *excellent woman*. A *Princesse* no doubt of all *inward accomplishments*, of which her Sexe was capable. It is not then so much a *comely feature*, or a *gracefull deportment*, as the *Qualification* of the *mind*, a right *frame* of *Spirit*: Without this, *beautie* it selfe is *uncomely*, according to that of the same *Solomon*, *Prov.* 11.22. *As a Iewell of gold* (*Nezem*, the Hebrew word is used both for an *eare-ring*, and *Nose-Iewell*, it is the same word, *Isa.* 3.21. The *Nose-Iewell* in use among the *Iewish* women, was tyed with

with a ſtring upon the forehead, and ſo hung downe to the Noſe:) *As a Iewell of gold* (ſaith he) *in a ſwines ſnout, ſo is a faire woman, which is without diſcretion.* The ſenſe of the *Proverbe* is plaine: As it were a very ridiculous obiect to behold a dirtie *Swine*, with *Diamonds* or *Pearles* dangling at the eares, and a *Pendant* or *Noſe-Iewell* hanging on the brow, tumbling it ſelf into the next *puddle*, or rooting in a filthy ſteaming dunghill; even ſuch a ſight, and altogether as uncomely, is a woman

of a pleaſant ſhape, but otherwiſe ignorant, rude, and wanton. And as for *Ornaments*, they doe not adde any value to the perſon, nor can they commend one to God, for heare what the *Apoſtle* ſaith, ſpeaking unto women chaſte and holy, 1 Pet. 3. 3, 4. *Your adorning, let it not be that outward, of plaiting the haire, and of wearing of gold, or of putting on of Apparell; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price.*

price. The *painted Iezabel* was a *wretched woman,* as King *Iehu* cals her, though she were a *Kings daughter.* 2 Ki. 9. 30
She was *vile* in Gods eyes, and in mans. She thought her selfe *fine,* when she had painted her self, and look'd out at the window, but was indeed *loathsome,* as wanting this *Soul-glory.*

Let us then enquire, what *Soul-glory,* or *inward* beautie is.

Every son and daughter of *Adam,* are naturally *vile* and *filthy.* We were all *polluted in our blood,* and might justly have Ezek. 16. 6

been cast out *to the loathing of our persons in the day that we were borne.* King
Psal. 51. *David* acknowledges this, and therfore cryes out for washing, purging, cleansing. Our parents were infected with *Leprosie*, and we are their uncleane
Job 14. 4. issue; for, *Who can bring a cleane thing out of an uncleane*, saith *Iob*. And his friend *Eliphaz* notably
Job 15. 14, 15, 16. confirmes it, *What is man* (saith he) *that he should be cleane? and he which is borne of a woman, that he should be righteous? Behold, the heavens are not cleane in Gods sight: How*

much

much more abominable and filthy is man, which drinketh iniquitie like water? Where is then the *Remedie?* or how come any to be *cleane?* The *Apostle* hath opened this *Mysterie*, writing to the *Corinthians*, where he speakes of those that lye in their sinnes, *And such* (saith he) *were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Iesus, and by the Spirit of our God.* 1 Cor. 6, 11.

There is a double cleanneſſe. 1. A waſhing from the guilt of ſinne;

This is to be *Iustifyed in the name of the Lord Ieſus*, who is that *fountaine opened for ſinne and for uncleaneneſſe*, as the Prophet *Zacherie* ſpeakes, *Zach.* 13.1. where he uſeth two words to import both *actuall* and *original* guiltines, the one is *hhattaath*, Sinne, the other is, *Niddah*, ſeperation for uncleaneneſſe, alluding to the time of the womans *Seperation* upon the bringing forth of any child. This was the *Deſigne* of *Chriſts* comming into the world, and giving himſelfe for the Church, *that he*

he might cleanse it, and present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. And thus being *justifyed* by *Christs* taking our guilt upon him, *by his blood we are cleansed from all sinne*, standing cleare and acquitted at the *Tribunal* (as if we had never been uncleane by guilt) fully and perfectly. But, 2. There is a washing also from the *pollution* and *filth* of sinne, being *sanctifyed by the Spirit of our God.* And this is it that

Ephes. 5. 26, 27.

1 Ioh. 1. 7.

that I am now principally upon. This is the *Renewing of the whole man*, or according to S. *Pauls* expression, *A learning of Christ*; which he afterwards particularly declareth to be, *The putting off, concerning the former conversation, the old man which is corrupt, according to the deceitfull lusts*, and *a being renewed in the spirit of the mind, a putting on of the new man, which after God is created in righteousnesse and true holines*. This is the proper worke of Gods holy and Sanctifying *Spirit*, given unto all,

Ephes. 4. 20, 22, 23.

to

to whom the Sonne is given. The gifts and graces of this *Spirit* are many, and very various, I will not now discourse of all, but only of the *graces of conversation*, nor of all of them, for it would require a large and diligent *Treating*. And therefore, whereas I might commend many *Iewells* fit for their *lustre* to deck out an holy Soul, I shall only for the present make up one *Iewel*, of foure precious *Iemm's*, fit to be set upon the breast, or rather into the heart of a *Princesse* or greatest *Lady* or other *woman*

man, where only the *Spirit* of *God* the moſt ſkilfull workeman can diſpoſe it.

The foure *Graces of Converſation* which I am commending are theſe;

1. Modeſtie.
2. Humilitie.
3. Diſcretion.
4. Pietie.

Chap. VI.

Modeſtie proper to women. Modeſtie of cariage. Of language. A cenſure of lewd bookes.

I. *Modeſtie.* This is one of the moſt naturall

naturall and moſt uſefull *Tables* of the mind, wherin one may preſently reade, what is printed in the whole *volume*. It is as proper in the opinion of ſome, to the womans Sexe, as *flying* to a *bird*, *ſwimming* to a *fiſh*, *beautie* to a *flower*. Certainely a good heart lookes out thorough *modeſt eyes*, and gives an anſwer to any that aſkes, *who is within?* with *modeſt words*; and dwels not at the ſigne of the *buſh* or *red lattice*, or *painted poſt*. A glorious ſoule is above *dreſſes*, and deſpiſeth ſuch as have no higher,

higher, or other thoughts, then what concerne their *gorget* and their *hayre*. The *calme-constant-watchfull-modest-composed-disposition*, is surely the most excellent temper, and the most usefull; for this governes the heart, and makes one fit and able to entertain those pleasures, by which others are lost and undone. Such an one may pledge even *Circe* in her *cup*, and yet not be *transformed*: for such an one will only *sip*, but not drinke deep of pleasures lawfull. This preserves in tune, and keeps

keeps the *scale of affections* even. This teaches a *denying* and *preventing* behaviour towards tentations. 'Tis much better then the *Philosophers woolle*, to stop the *ear* with. It is the best *gurdian* both of the eye and eare. But let me descend to particulars.

1. Let the cariage and behaviour be modest. *Rebekah* put on the *vaile*, when *Abrahams* servant told her, that the man whom they saw comming towards them, was his *masters* son, to whom she was intended in mariage. Gen. 24. 64.

riage. Contrarily, the woman with the attire of an harlot of whom *Solomon* ſpeakes, *met a young man and kiſſed him, and with an impudent face ſhe ſpake unto him.* She was *A confident* as we may ſay, in the known ſence of that word; for whereas all wiſe and good men, have accounted *blaſhing*, to be the *Table of virtue* in women, She (as the originall Text expreſſeth it) did *ſtrengthen her face*, as if ſhe reſolved to forget the *bluſh*, and to baniſh away the *colour* of *ſhame.*

Pro. 7. 13.

I professe against *courtship*, and I know that I know little of *Behaviour*, yet this I know that the *Holy Ghost* doth call the modest behaviour, *neate*: for so the original word signifies, in that place, 1 *Tim.* 3. 2. implying that such a one who is modest, is of a *cleane* or *neate* behaviour. *Princesses* and *great women* have their *teachers* of behaviour; This is not the worke of *Preachers*, only where the *Scripture* is before us concerning *Behaviour*, wee may commend it, and direct it; and according to the

κόσμιον.

the Scriptures by which all muſt be Judged, wee ſay, That the *moſt modeſt*, is the *moſt neate*, and *moſt becomming* cariage. Then, what are they that *ſpeake with their feet*, as *Solomons* phraſe is, or according to the character, that the Prophet *Iſaiah* gives them, *That walke with ſtretched forth necks, and wanton eyes, walking and mincing as they goe, making a tinkling with their feet.* How would that *Court-prophet* (for ſo he was) have deſcribed ſome *ſtrange creatures* that we ſometimes ſee, practiſing the

Iſa. 3. 16.

the *affected Shrug*, and acting, or the *strutting*, or the *dancing*, or the *sliding*, or the *swimming* posture; with what earnestnesse, with what indignation, would he have spoken against these wantons? But I forbeare enlargement in this matter, as having no delight to be long in the company of such light and childish spirits, *objects* at which wise men laugh, and good men mourne.

2. Let the language be modest. That rule of the *Apostle*, concernes both men and women, though now

now I in speciall apply it unto women, *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the holy Spirit of God.* Eph. 4. 29 Unsavorie and prophane speech grieves the holy Ghost, and holy men; and is altogether unbefitting those that professe Godlinesse: for so the same *Apostle*, in the next Chapter; *As for uncleanesse let it not be once named among you, as becommeth Saints, neither filthinesse, nor foolish talking,* Eph. 5. 3, 4

king, nor jesting, which are not convenient. Ye shall observe in the reading of the *Scripture*, that the holy *Pen-men* of it, deliver themselves in a clean and covered language, when they have occasion to speake of things lesse comely. And the *Lord* saith, he will take the *names* of *Baalim* out of the mouthes of his people. Oh that the words of uncleanneſſe and vanitie were taken out of our mouthes. Even *Aristotle* in his *Politiques*, would have all *obscenenesse* of words to be banished by

σεμνὸς λόγος.

Hos. 2. 17.

by a Law, becauſe when people take a libertie to *ſpeake ill*, they learn to *doe ill*. He would therefore have ſuch as are *young*, neither to ſpeake or heare any thing that is foule, and if any be found faulty, to be puniſhed with ſtripes, or ſome note of infamie. Oh that *Chriſtians* would conſider this paſſage of an *heathen*, and be aſhamed. There are many that cannot be *pleaſant*, but they muſt be *obſcene*, and their diſcourſe (if they have any) is at the beſt *frothy*, but for the moſt part, *wanton*.

But

But they say, their tongues are their owne, and who is Lord over them, or who shall controule them? Truly they doe confesse themselves to be the children of *Belial*, and out of their own mouthes doe condemne themselves of *madnesse*, in the judgement of the great *Apostle*, who when *Festus* charged him to be *mad* thorough too much learning, frees himself by this argument; *I speake the words of truth and soberneſſe*, or, *the words of a sound mind*. Surely then by that *rule*, Their

Act. 26. 25. ῥήματα σοφροσύνης *Verba sanæ mentis.*

minds are not sound, whose words are not sober. As a prevention of this, I would advise all to doe with their loose and poysonous *Pamphlets*, and all other *bad bookes*, as those *Converts* of *Ephesus* did with their bookes of *Curious Arts*, bring them forth and *burne* them. I know one that had read many of these *toyes*, that took upon himselfe this *revenge*: a friend of his comming into his *chamber*, took down from off a shelfe a *play-book*, who reading a little was taken with it, and desired to borrow

borrow it: after a while he comes to borrow another; the owner being ſenſible of his own hurt, and grieved to ſee his friend infected, uſeth this Remedie; *You complained* (ſaid he) *when you came in of cold; I will make you a better fire.* And preſently (whatſoever his friend could doe to the contrary to hinder him) he takes downe a whole *ſhelfe* of ſuch like bookes and burnes them before him. *This* (ſaith he) *I have done to puniſh my ſelfe, and to preſerve you.* O that I could perſwade our *La-*

dies and *Gentlewomen*, and all others that miſ-ſpend their pretious *leaſures* to doe the like. Away with your *Amadis* of *Gaule*, your *Palmerins*, your *Mirrour of Knighthood*, with the &c. all of them ſuch *traſh* as is ſcarce worth the inke of two lines wherein they are named: Away with your *Tragedies*, and *Comedies*, and *Maſques*, and *Paſtorals*, & whatſoever other names they have, that ſoften the ſpirit, and take away your ſavour of heavenly matters: Away with your *Spenſer*, your *Arioſto*,

Ariosto, your deare *Arcadia* too, if these doe steale away your hearts and time from *Scripture-study* and *Meditation*. I have heard that that *Incomparable* Sir *Philip Sidney*, a man worthy of all the honour that is done him, for his *Elegancie* of *Language*, and well and proper contriving of his *Story*, died with, *Ingenio perit miser*, often in his mouth, complaining of his *wit*, that he had left no better monument of it, or of his spare houres. We are easily *fashioned* into what we reade much, and

with delight, as our bodies take the qualities of such meat which we ordinarily feed upon. We lose the repugnancie we have against, and the detestation of evill; by often reading evill and wanton things. This was the reason why the brave *Lacedemonians* would not allow the *Stage*, and why Antient Christians (many of the *Fathers*) were so vehement against the Cirque and the *Theater*. I am sure we had need to urge this point, upon such as live delicately and at ease, of whom we may com-

complaine, as *Strato* the Philosopher did, that *Menedemus* of the *Sect* of *Epicurus* had more Scholars then he, because he read *Lectures* of *voluptuousnesse*. So many Ladies are farre more acquainted with their *Romance's*, then with the Sacred Historie; and keep no bookes usually by them, but *Love-stories* and *playes*. I could not forbeare this *digression*, to passe the present censure. The directive and hortatory part, I shall have a better place for afterwards under the last head, concerning Pietie.

Chap. VII.

The former grace commended. Modestie in Attire.

3. LEt the *garments* and *Attire* be modest. I know concerning whom I speake, and what need there is to speake *fully* and *sharpely* to this point. The contrary is a sinne of long continuance, and therefore deeply rooted. Wee have a full story of the *Iewish* womens vanitie, in the third chapter of *Isaiah*, a place that hath often been the *theame* of *Pulpits*. Yet after that time of the

Prophet,

Prophet, they ſinne more, wee learne by the Prophet *Ezekiel*, that they tooke up *faſhions* from the *Babylonians*, *She doted* (ſaith he, ſpeaking of *Iſrael* under the name of *Aholah*) *upon the Aſſyrians her neighbours, clothed moſt gorgeouſlie.* They imitated faſhions in portraicture. *She ſaw men pourtraied in the wall, the Images of the Caldeans pourtraied with virmilion, girded with girdles upon their loines, exceeding in dyed attire upon their heads.* And ſome do interpret the 16. verſe of that chapter; as

Ezek. 23. 12.

ver. 14, 15

if they had their leigers at *Babylon* to give them Intelligence of the *new deviſes*. As wee have heard of ſome practiſes like it, men ſent and kept in *France*, *Italie*, and elſewhere, to be the *factors* of *Braverie*, to be ready to ſend over the *Dreſſes*. The conſultation that was had in the ridiculous Senate which *Heliogabulus* granted to his *mother* and the *Roman women*, was only upon this ſubject. And there are ſome (no doubt) that conſult with as much care and earneſtnes about a *dreſſe*, as

as if *A new government* were to be framed and moulded; and are more troubled, if the *handkercheife* ſit not neately, or an *hayre* be amiſſe, then that the whole ſtate be ruined, and though peace, and religion, and all be loſt. I am not ſo ſtrict about *faſhions*, as to condemne all that are new, I thinke as there is a neceſſitie to ſpeake the language of the time, that we may be underſtood, and not to affect *old Saxon*, or *old Engliſh* words when they are grown out of uſe; ſo it is fit that our

wearing

wearing be like that of others, leſt we be noted for affectation of *Singularitie*. I know no rule that binds us to the obſervation of the *habits* of old times, for what times muſt we be meaſured by; by that reaſon we muſt riſe higher and higher, till we come to *Adams* time, and *clothe* our ſelves with *ſkinnes*. I would only have the law of *modeſtie* and *grace* in the heart, to give the direction in this point, wherein if *wantonneſſe*, and too exceſſive *coſtlineſſe* be avoided, all is obſerved that

I have ſpoken to this, in *The Hypocrite Diſcovered.* l. 1, chap. 7

is

is neceſſarie. *Wantonneſſe* in apparell, ſeemes to be that *Strangeneſſe*, which the Prophet *Zephanie* ſpeakes of, and which by him the Lord threatens to puniſh. And it is one kind of puniſhment, that it robs women of their *Reputation*. *Claudia* the *Veſtall* though ſhe were innocent, yet was ſuſpected becauſe of her *attire*. *Seneca* was an *heathen*, yet he ſaw it worthy to be condemned in ſome women in his time, who wore ſuch *garments* as yet in a manner they were *naked* thorough them. Zeph. 1. 8.

them. Exceſſive *Coſtlineſſe* alſo hath been condemned both by naturall, and Chriſtian light. The *antient Divines* were much againſt it. We can hardly believe almoſt what *Tertullian* hath reported of ſome, *Vno lino decies ſeſtertium inſeritur:* that ſome women wore, *A thouſand thouſand Seſterces* (which if I have computed rightly, by comparing the old *Roman*, to our *Engliſh mony*, is, ſeven thouſand eight hundred and twelve pound, eight ſhillings) *upon one ſtring*. But *Hierome*

rome alſo gives in evidence to the ſame purpoſe, *Vno filo villarum inſunt pretia*, that ſome wore *the priſes of divers Lordſhips in one chaine.* By which wee underſtand another paſſage of *Tertullians*, *Saltus & inſulas tenera cervix fert.* Truly, ſuch things doe no way befit women profeſſing godlines, as the *Apoſtle* ſpeakes, for thoſe that profeſſe godlineſſe muſt reſolve to ſuffer for it, if God call them to it, but as *Tertullian* gravely, *I feare* (ſaith he) *thoſe neckes hung with pearle,*

pearle, will not be fit to lye upon a blocke, to receive the sword of persecution. Oh let those *Ladies*, those brave ones consider, they professe a *crucified Saviour*, and serve not a God crowned with *Roses* and *Pearles*.

But I insist not much upon this, there is one thing only that I cannot thinke of without indignation; nor speake of, but with passion, that is, of *Love-spots* and *Painting*. Oh the earnest and holy zeale of the *Antients* against this. I would rather speake in their words,

words, then mine owne. *Tertullian* bitterly, he cals *painted* women, *Ancillas Diaboli*, The *Devils waiting-women*, and urgeth that it is neither agreeable to the *Creation* nor the *Resurrection*. I remember I once made use of, and alluded to a Similitude of *Cyprians*; in the presence of some great women of qualitie; Suppose one should come into the *Kings gallerie*, and daube some other colours over a picture that the *King* had hung there, being the work of an excellent *Artist*, would

not

not the *King* be much displeased at it. You are Gods owne workmanship, doe ye despise his hand, that ye presume to alter it, and pretend to mend it. *Hierome* directing *Læta* how to bring up her daughter, tels her of a woman that was *grauiter percussa*, the heavie hand of God was upon her, because she suffered her daughter to *paint*, and he cals such, The Violators of the Temple of Christ, and he loades it with much infamie, that it is, The inflamer of young men, The fomentation

tation of luſts, The diſcoverie of an unchaſt mind. Yea, the *Fathers* doe generally ſpeake in that manner; When the caſe was put to *Auguſtine* by his friend *Poſſidonius*, he determines it to be an *Adulterous fallacie*. And *Ambroſe* goeth ſo farre, that he ſaith it is worſe then Adulterie, and he gives reaſons for it. I am loath to ſpeake ſo fully, but yet I profeſſe my ſelf a very enemie unto it, and ſo I doe to *ſhotting*, upon the ſame grounds.

But to leave theſe *Pageants*, I returne to my mo-

modeſt woman, I allow her a lawfull difference of apparell, according to the difference of her *qualitie* and *eſtate*. Only I would have them to conſider, that they are to give honour to their *Clothes*, and not their *clothes* to them. Let them deſpiſe and renounce the vanities of their Sexe; and as the Exod. 30. *Iewiſh women* gave up their *looking-glaſſes* to Gods ſervice, ſo let them give up their *niceneſſe* and *braverie* for heaven. *Elias* neglected his *Mantle* when he went up in the *fiery Chariot*, ſo where the mind

mind is raiſed to an heavenly ambition, there will not be ſo many thoughts of outward decking. Remember only, 1. That ſin brought in Clothes. 2. That Clothes are a Monument of our ſhame. 3. That the beſt ornament is that of the *inner man*. Say not then, *This with Lace will doe well*, but this or this will doe well with Diſcretion, Modeſtie, and Grace.

CHAP.

Chap. VIII.

Humility, a Grace of great Ornament. Womans Subjection. The question, whether women may be Teachers.

II. *Humility.* This is the *sweetest* of *Graces.* The fittest for great Personages. Those *stars* that are *highest* seeme *least.* The *sea* is not *bigger,* though many *rivers* empty themselves into it, and it keepes the same taste and temper, though an abundance of *fresh water* be poured into it out of the clouds. It becomes those upon whose *Birth* and

and *beautie*, both *riches* and *honors* are heaped, to be ſtill the ſame, neither *ſwollen* nor *freſhed*. This grace, that makes you low in your own eyes, ſets you high in the ſight of God. For ſo ſaith the *Apoſtle* expreſſely, *the ornament of a meek and quiet ſpirit, is in the ſight of God of great price*. It is the moſt attractive, the moſt winning grace. Thus *Heſter* gained upō *Ahaſuerus*, and *Abigail* upon *David*. But the greateſt women loſe themſelves by pride. *Iezabel* by her arrogancie made her ſelfe contemptible

1 Pet. 3 4.

temptible: her owne ſervants threw her out of the window, and ſhe was eaten of doggs. Let great ones conſider, they were made of the *ſame fleſh*, and ſhall be reſolved into the *ſame duſt*; the *Philoſopher* could not diſcerne any difference in a *charnal-houſe* betwene the ſculls of *Kings* and *beggars*, but that which is of moſt weight, is that they ſhall anſwer before the ſame *Eternal Iudge*, at the *ſame tribunall*. Boaſt not of *extraction*, it is not *Birth* but *new birth* that ſhall be availeable. Be not poiſo-

ned

ned with *flatteries*. She that is extolled in *verses*, may be *loathsome* before God. Be not proud of *cloths*, it may be all the worth is in the out-side. A *porter* may as well be proud of his *load*. The *walls* of a *chamber* that is covered with *rich hangings*, are in the same condition with the back and shoulders of a *bravely-decked foole*. Challenge not the eyes of every beholder, as if it were their duty to doe obeysance to your *beautie*, for beautie is but *clay well coloured*. As for riches and honors,

a sneaking *player* might as well be proud of the part he beares upon the *Stage*. You will be *undrest* in the *Tyring house* of the grave, & lay all these off. Set before your eyes the great examples of Humilitie. *Ruth* the daughter of the King of *Moab*, if we may receive the generall opinion of the *Rabbins*, or if that be not so probable, yet one that we may well suppose to have bin of good qualitie in her own country, as being wife of *Mahlon* the elder brother, of the family of Prince *Naasson*, yet she accounts

her selfe scarce equall to one of the maid servants in the house of *Boaz*. And *Abigail* speakes the like language, *Behold* (saith she to *David*) *let thine hand-maid be a servant, to wash the feet of the Servants of my Lord*. *Elizabeth* though the elder woman, and the better for outward qualitie, yet challenged not respects and visits from *Mary*, but was even confounded with it as too great a weight of honor, that *Mary* vouchsafed to come to see her, *Whence is this to mee, that the Mother of*

Ruth 2. 13.

1 Sam. 25. 41.

Luk. 1. 43.

my Lord should come to me? And as for *Mary* her self, when the *Angel* had told her things sufficient to have overwhelmed a weake spirit unable to beare and digest honor, She returnes, *Behold the handmaid of the Lord.* Luk. 1. 38. Consider with what earnestnesse the *Apostle* presseth this dutie; *I the prisoner of the Lord, beseech you, that ye walke worthy of the Vocation wherewith ye are called, with all lowlinesse and meekenesse, with longsuffering, forbearing one another in love.* Ephes. 4. 1, 2. Col. 3. 12. And in another place, *put on*

(as

(as the elect of God, holy and beloved) bowells of mercies, kindneſſe, humblenes of mind, meekeneſſe, long ſuffering, forbearing one another. Theſe are the garments that ſit beſt upon Gods choſen people, ſuch as are holy, and beloved of God.

1. The *bowells of mercie*. *Dorcas* is moſt famous for the *coates* which ſhe made for *widdowes*.

2. *Kindneſſe*. This is the exerciſe of that compaſſion which is in the bowells. If the heart be open, the hands will not be ſhut.

3. But that which I alleadged this place for, is, *Humblenesse of mind.* A grace hardly attained unto, *Many* (saith Augustin,) *can more easily give all they have to the poore, then themselves become poore in spirit.* Nay, oftentimes *pride* takes her rising out of workes of charity. But the more difficult it is, it is the more needfull. Needfull even in *afflictions* that we murmurre not, nor fret, nor swell against God: but especially needfull for such as abound or have any eminencie, that God be

be not forgotten, and that others be not *despised*. It is a rare thing to be *above* others and not to *scorne* them.

Consider, 1. What ever we have, we have it of God, not of our selves.

2. That the good we have is little in respect of that we want.

3. The more good we have received, the more strict will be our account.

4. *Christ* in whom the fulnes of the *Godhead* dwelt, and so was perfectly good, was lowlie and humble.

5. *Lowlinesse* is *Christs*

image, and pride a principall part of the *Divels*.

6. *Pride* is the staine of all graces, and the defacer of every good worke. One that doth ill and is humbled is more acceptable, then one that doth good and is proud.

7. Gods *gracious eye* is upon an humble heart, but he casts a *terrible eye* upon such as are proud.

Besides this in the generall, there are only two *Texts* of *Scripture* which I would commend to women, as particularly concerning them in this point. The one is about

their acknowledgement of their *subordination* to *man. Wives* (saith St Peter) *be in subjection to your own husbands, that if any obey not the Word, they also may without the word, be won by the conversation of the wives, while they behold your chaste conversation, coupled with feare:* (that is, with a loving and carefull fear and reverence of your husband.) Thus holy women in old time were, *being in subjection unto their own husbands, even as Sarah obeyed Abraham calling him Lord, whose daughters ye are as*

1 Pet. 3. 1, 2

ver. 5, 6.

long as ye doe well, and are not afraid with any amazement. As excellent as the woman-Sexe is, yet it is in subjection to man. Even *Sarah* the mother of Beleevers, from whom *Kings* and *Nations* came, called her husband *Lord*. The wife is also Lady, for so did *Sarah* signifie, but she is so to the *family*, not to her *husband*. Their *Ornament*, as the *Apostle* saith, that which best becomes them, is *to be subject*, and to preserve and contain themselves *quiet*, *undisturbed*, and *unpassionate*, not *hurried* with sudden

den and inordinate affection, as an horse not well managed that is apt to *start* at every thing. This I take to be the proper meaning of the Greeke word ἔκστασιν in the Text, which our *Interpreters* have translated, *Amazement*. The other place, is that of *Paul* to the *Corinthians*, *Let your women keep silence in the Churches, for it is not permitted unto them to speake, but they are commanded to be under obedience: as also saith the Law. And if they will learne any thing, let them aske their husbands at home: for it is a* 1 Cor. 14. 34, 35.

shame

ſhame for women to ſpeake in the Church. It ſeemes there was ſome diſorder in *Corinth*, and that their women took upon them to ſpeake and teach publikely. This the *Apoſtle* reſtrains. Which he doth upon theſe three grounds; 1. Becauſe of their ſubjection by an originall law, *Gen.* 3.16. That is the ground which he urgeth in this place. But elſewhere in his writings, he uſeth others alſo. 2. Becauſe the woman was created after *Adam*, and for him, 1 *Tim.* 2.13. 1 *Cor.* 11.8, 9. 3. Becauſe the

woman

woman was *first deceived*, 1 *Tim.* 2. 12. and 14. But the *Question* will be, what *women* the *Apostle* speakes of: for it was prophecyed of the *Gospel-times*, That God would poure his Spirit upon all flesh, and that our sons and *daughters should prophecie*. And we reade that *Philip* had foure daughters *which did prophecie*; which seemes to some, to be meant, not of an extraordinary Spirit of Revelation and Prediction only, (as most *Interpreters* doe put off this place) but of the *interpretation* of the *Scripture*.

Cast.

Joel 2. 28.

And

And the rather, because S. *Paul* gives a rule concerning the covering of the womans head, when she is *praying* or *prophecying*, 1 *Cor.* 11. 5. And in another place he speakes of *Aged women*, that they must be *Teachers of good things*. This hath therfore divided the *Antient Divines* (for it is not a new Question:) *Chrysostome*, thinking that *married wives* are only forbidden to speake in the Church; but *Tertullian* applyes it unto all women, even *Virgins* and *Widowes* too, because of the *universall subjection*

jection of their *Sexe*. The comparing of the places satisfies me; First that is to be laid as an unmoveable stone in the foundation, That it is against *Gods Ordinance*, against *Church Order* and *Modesty*, for women *publikely* to *preach*. This ground will hold, for the words of the *Apostle* are expresse, and will admit of no evasion. Secondly, There may be some extraordinary cases, that will not admit of a generall rule. Thirdly, women may and must privately and familiarly exhort others. Fourthly, where

Sol:

where men are not present, women may speake; I meane, though others besides the maids and children of their own family be present. There are some *prints* and *footsteps* of the allowance of this in the *Antient Churches*. They may also privately admonish men, and reprove them. But in the exercise of all these *Privileges*, let them have respect to the *Law of Humilitie*, without which they will never doe any thing *becommingly*. 'Tis a grace of such *necessitie* and *beautie*, that we cannot

not too much commend it. I have twice praised it, and especially for one use of it, that it disposeth and frameth the spirit, to the maintaining of *Christian Fellowship*, a duty much neglected, and the more through the want of this grace of Conversation. I might also commend it, from the advantage that might be made of it. It is the *Vsher* of *honour*. *Solomon* hath said it, *Prov.* 15.33. and again he repeates it, *Cha.* 18.12. That whereas before destruction the heart is haughty, *Before honour is Humility*.

The Hypocrite Discovered. l. 1. cha. 18. *Help to Christian Fellowship.* chap. 7.

Nay,

Nay, riches and safety also attend upon it. As it is in another of his Proverbs. *By humility and the feare of the Lord, are riches, and honour, and life.*

Chap. IX.

The Excellencie of Wisdome. The usefulnesse of it. The Maximes of Wisdome.

III. *Wisdome* and *Discretion.* This grace of Conversation is so necessarie, that without it, *beauty* is without pleasantnesse, according to that which I noted before out of

of *Solomon*. *As a Jewel of gold in a swines snout, so is a faire woman which is without discretion.* Yet there are many, that have lived to many yeeres, and have learned no skill but only to *dresse* themselves, and to *talke wantonly*. None ever are compleat, unlesse they be brought up in the *Schoole of Discretion*. A Schoole, which as the report goes, that wise man the old Lord *Burleigh* said he could not finde, when being in one of the *Universities*, they had shewed him all the *publike Schooles*. It is to be had

Prov. 11. 22.

had from *God*, and to be learnt out of the *book of God*, for so saith the Apostle, *Let the Word of Christ dwell in you richly in all wisdome*. Col. 3. 16. And therefore he writes to the same *Colossians*; *We cease not to pray for you, and to desire that ye might be filled with the knowledge of his* (Gods) *will, in all wisdome and spirituall understanding, that ye might walke worthy of the Lord, unto all pleasing*. Col. 1. 9. The knowledge of Gods will, instructs in all kind of wisedome, to that end that we may walk (for we must *walk in* Col. 4. 5.

wis-

wisdome) as becomes us before God, and with the good acceptance of men. And this highest wisedome, God grants only unto those, upon whom he bestowes his Sonne *Christ*; as St *Paul* speakes in another Epistle, *God hath made us accepted in the beloved, in whom we have Redemption through his bloud, the forgivenesse of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdome and prudence*. It is a great advancement to Learning, to know what *Authors* are best

Eph. 1. 6, 7, 8.

best to be *studied*; and as they said concerning *Christ*, *Whence hath this man, this wisdome?* So, would we not be glad to know what *politiques*, *Solomon* studyed, or what authors he read. Himselfe tels us, *The feare of God, is the Instruction of wisdome.* And to the same sense his father, *King David*, had said, *The feare of God, is the beginning of wisdome.* This is that wisdome, the excellencie whereof I would set forth, that it may be desirable. We are all apt to desire *silver* and *gold*, for

Pro.15.33

Psal.111. 10.

for we know the price of them; and therefore we search out the *Veines* of them, and dig for them into the bowells of the earth, even into the *paths* which no foule knoweth, and which the vultures eye hath not seene. *But where shall wisedome be found? Man knoweth not the price thereof.* Iob tells us somewhat, but he cannot tell us the full value. *It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the Gold of Ophir, with the pretious Onyx or the Saphire.* Iob. 28. 12, 13, &c.

The

The Gold and the Chrystall cannot equall it, and the exchange of it, ſhall not be for Iewels of fine Gold. All theſe expreſſions are ſhort, theſe things are not worth naming, they may not ſo much as be brought in nomination, when there is ſpeech of the election of wiſedome: for ſo *Iob* goes on. *No mention ſhall be made of Corall or of Pearles; for the price of wiſedome is above Rubies. The Topaz of Æthiopia ſhall not equall it, neither ſhall it be valued with pure Gold.* Solomon was a great ſearcher after

rarities,

rarities, but never met with any thing like this to take up his whole contentment. He calleth all other things *folly*: and concludes after a wearie curiositie, *I saw that wisedome excelleth folly, as farre as light excelleth darknesse.* And therefore no wonder, both that he begged it before all things, when God gave him his choyce, and also directs all to chuse it. *Wisdome is the principall thing, therfore get wisdome; and with all thy getting, get understanding.* 'Tis a bargain that will make every

Eccl. 2.13.

Prov. 4.7.

one rich. She is a *Lady* that will advance all her kindred: for there is a family of this name, as our *Saviour* intimateth, where he speaketh of the *Children of wisdome*. Boast not of other bloud, or origination: But, *say unto* Prov. 7. 4. *wisdome, Thou art my sister, and call understanding thy kinswoman.* What shall I say to *Ladies*, and generally to women, Would ye have Beautie? If it be true that the *Kingly Preacher* saith of men, *A mans* Eccl 8. 1. *wisdome maketh his face to shine*. It is true also of women, that wisdome will

will make them beautifull and lovely. Neither is the *uſefulneſſe* of wiſdome, leſſe then the excellencie of it. It is the *Compaſſe* without which the *Architect* cannot do any thing. It is the *magnetick needle* without which there can be no *Navigation*. It carries the *light* before us, for want of which all that walke in the *darke* muſt needs ſtumble and fall.

I will not inſiſt upon the difference that the *Schoole* makes, between *wiſdome*, and *Prudence*. I am ſpeaking of them only in a *Popular* way; It is

that which directs the *Hic* and *Nunc*, it Orders us in particular Cases. It is that which deliberates upon any thing, that is proposed, it examines all the *Circumstances* of a *designe*, that nothing be done rashly, but so that a good account may be given of the doing of any thing, if it be called for. It gives a *good grace* to every *posture*. Every passion or inordinate affection disguiseth. *Malice* hath a sullen and *down-look* which dissembling can hardly hide; *Anger* appeares upon the knitted brow; *Desire* discovers

covers it ſelfe in the eye, but *Prudence* keepes in all theſe that would gad abroad into the viſage to tell what *newes* within. But a ſpeciall uſe of it is, that it corrects the ridiculouſneſs of *affectation* and *artificialneſſe*. There is nothing more vaine then a *forced* art of *ſeeming wiſe*, when laughter, ſpeech, geſture, and every thing is *con'd* and *ſtudied*. This is *ſlaviſhneſſe*, not *wiſdome*. *Wiſdome* leades on all *actions* with a kind of *naturenеſſe* and *honeſt freedome*. The others that have all their *words* out of the *Dictionarie*,

ctionarie, and their *ge-ſtures* from the *glaſſe*, are alwayes in feare, and if they happen to be out, (like *formall Preachers* that have got a *Set* of *ſtrong lines* into their memorie) they can hardly recover themſelves, but talk *Non-ſenſe* and *gibbriſh*. Shall I offer at the deſcription of this prudence, It is a grace teaching the heart a *decorum* in religious and civill Converſation, as having deliberated, and knowing what our *Perſons* or *Conditions* will beare, or are fit to refuſe, whereby we may carry our ſelves right

right also in the use of things indifferent, without excesse or defect, and in the use of Christian Policie with pure and undisturbed Consciences.

It were to write another booke to give the particular advises of wisdome. Take things shortly, and as they come, it may be without method.

1. Make *memorie* a *storehouse*. The reason is, because we cannot ordinarily, easily, be wise without others wisdome.

2. Study men and affaires. Know the *complexion* of affaires.

3. Be willing to learne of ſuch as are faithfull and that drive no trade or intereſſe.

4. Stand behind the picture, and heare what they ſay that paſſe by.

5. Deſpiſe not a Cobler in what he ſayes concerning the ſhooe.

6. Beleeve not others *flatteries* againſt your own knowledge.

7. Beleeve you may have imperfections.

8. Take heed of paſſion which diſcoulers all things.

9. Runne not downe a ſteep bank; conſider whether

ther you may ſtay, when you haye a mind to ſtay, or are out of breath.

10. Know that *Selfe-conceit* puts out ones eyes.

11. Before ye ſet out, diſcover whether there be any ambuſhments.

12. Conſider how much better it is to *knit* then *bloſſome*.

13. Make not too much haſte, leſt ye out-run the buſineſſe. Speed is an entangler, and haſte is ſlow.

14. Eſteeme *Honeſtie* to be the firſt and fundamentall part of wiſdome.

15. Never account an *unequall, wavering, ambu-*

latorie humour of *complying*, to be either *honestie* or *wisdome*. Such as look at the *Times* are honest sometimes only by *Accident*, and as it *hits*.

16. Honestie is a free, generous, uniforme, resolved walking according to right Principles, whatere others think of it.

17. Account the miserable wavering honestie of *Formalists*, to be a *pedanticall folly*.

18. Resolve upon some *Marke*, at which all you doe may have a *constant aime*. *Fooles* only live at *randome*.

19. Think

19. Think not of ſticking arrowes in the *clouds*. Attempt not what may not be attained.

20. Think not of *baniſhing* deſires and pleaſures, but of *governing* them.

21. Be moderate and equall in adverſities and proſperitie. Diſtruſt your ſtrength moſt in proſperitie.

22. Be not peremptorie, but rather accuſtome your ſelves to the old forme of *Ita videtur*; *So it ſeemes to me*, rather then to ſay, *So it is*.

23. Tremble not at a

ſcoffe.

ſcoffe. 'Tis weakneſſe to leave vertue, becauſe others like it not.

24. Be *pertinent* in ſpeech, rather then *large*.

25. Penetrate into the *ſpirits* and *diſpoſitions* of ſuch, as you chooſe for acquaintance of *truſt*.

26. Give not value to things according to the *Market-price*. The people ſometimes cry up worthleſſe things, and undervalue rich.

27. Beleeve not the *croud*. Credit one that hath his eyes, rather then an hundred blind men.

28. Prefer *Eternity* before

fore this *moment*.

29. Loſe not that you hold, for a ſhadow that you ſee of greater.

30. Live ſo, as not to be aſhamed to *live longer*.

I might be plentifull; but I take off my hand. In ſtead of all theſe *Maximes*, the Law of wiſedome would ſerve. The *Storie* is, that a King of *France*, one day required of a *great Councellour*, an *antient Stateſman*, that he ſhould ſet downe ſome rules of wiſedome and ſtate: he undertook it, and in a large ſheet of Paper, wrote only *Modus* in great

great letters, and wrapping it up, delivered it into the hand of the King, implying that if he could observe *Temper*, it would be instead of all particular directions. So for the frame of conversation, I would only write, *Discretion.*

Chap. X.

Silence a great proofe of wisedom. The hatefulnesse of Dissimulation.

THere is one particular concerning *wisedom* in *women*, that I may not forget, that is *Silence.* It was

was one of the *Qualities* which the wise *Socrates* required in his schollers; and the old *Romans* erected *Altars* to it. It is a rare ornament, especially of *Knowing women*, when they have the skill, not to speake all that might be spoken; and to understand, that *discretion* as it is more difficult, so it is better then *Eloquence*. Some have thought *Silence*, to be to *speech*, as *Shadow* is to a *picture*, without which it cannot be well set off; and as the *Rests* are to *Musick*, which make it to be much more relishing

reliſhing and ſweet. They cannot be *wiſe* that talke much, for *hearing* is the *learning Senſe*, and they will not have the patience to *heare* much. The *Apoſtle*, St *Iames* in that ſame Chapter where he had ſayd, *If any of you lack wiſedom, aske it of God*; ſoon after gives this rule, *Be ſwift to heare, ſlow to ſpeake*, Implying ſurely, That indeed God gives wiſedom, but ordinarily by the meanes of others tongues. But leaſt I ſeeme to diſarme them, and envy them the uſe of their beſt weapon; it ſhall ſuffice

Jam. 1. 19.

fice that I have only named this particular, I will forbeare to enlarge it.

I have only one thing put in by way of Caution, concerning *wisedom*, that under that name, there be not a learning of *Dissimulation*. It is so disguised, and lookes so like to *wisedom*, that one may easily be deceived. There are some that doe not mistake, but professe and are not ashamed to professe, that they goe to this *Schoole*. We know what *Prince* it was that said, he would have his

sonne

ſonne learne no more *Latine* then that, *He that knowes not how to diſſemble knowes not how to live.* Many blame his ſpeech, but yet they practiſe upon his *principle*. They ſtudy *vailing* and *diſguiſing* of their thoughts. We meet ſome of theſe *darke lanthorns* ſometimes, they will give one leave almoſt to come neare them, by the light they hold forth; and we think we know where to find them, by the *demonſtrations* and *profers* they make; but preſently they turne the *darke ſide*, and we looſe them, and cannot

not find out their designes. This makes conversation so unsafe, and so difficult, for if dissembling had no more *faces* then one; as *truth* hath, we should be in better termes then we are; for whatsoever a *lyer* or *dissembler* should say or doe, we would take it in a quite contrarie sense. But this opposite of Truth, hath *many-many faces*, T'is a strange art, that *words* which were invented to expresse and cleare the thought, are now put to another contrary service, handsomely to hide them

them. I confeſſe that in evill and ſnaring times, *Innocencie* may have need of a *maſque*, for it may be a folly to ſhew an *open heart* among many *ambuſhments*. We are not bound to ſpeake or reveale all truths at all times. But take heed of craving *Ayde* for *Securitie* of *falſehood*. Honeſtie is better then craft. Some Naturaliſts have told us of a ſtrange fiſh, The *Vranoſcope*, that hath but one eye, and that is *upward*, directly on the top of the head, but with that one eye ſhe keepeth her

her ſelfe from all daſhings and cruſhes againſt the rockes, and ſees all the approaches of dangers. *One eye,* if it be toward Heaven, is much better and ſurer, then *two* of the quickeſt ſights of ſuch as have all of the ſerpent, and nothing at all of the *Dove.* We have ſeen many of the moſt ſubtle diſſemblers, *entangle* themſelves into ruine, and *bruſh* themſelves upon rockes hidden from them, before they were aware. And certainly it is a thing full of *anquiet feares,* and it cannot be but

but painfull, to live under a *canopie*. There is the greateſt pleaſure in the *freedome* of *Sincere honeſtie*.

But it may be ſaid, ſurely I am ſpeaking to men, to *Polititians* all this while, not to women. Nay, I have not forgotten the *Subject* of my diſcourſe. The Sinne which I am making odious, is thought to be very naturall to women. But I am very angry with thoſe *authors*, that have given a kind of allowance, unto *Princes*, and unto *women* to counterfeit. I thinke it

is

is not ſound doctrine in *policie* and *morallity*, I am ſure it is ſtarke naught in *Divinitie*. If people knew thoroughly the *evill* of *lying*, they would purſue it with fire and ſword, till they had *baniſht* it out of the world. There is not in any thing a greater contrarietie to God, for it is contrarie not only to his will, but to his very *nature*, for he is *Truth* it ſelfe, and the Scripture ſaith, *He cannot lye*, for then he ſhould deny himſelfe. The *Divell* is ſaid to be the father of it. He taught it firſt to *Eve*, and he Job 8. 44.

he ſtill cheriſheth it, as the ſureſt *pillar* of his *darke kingdome*. God hates it, yea, he hates it with a loathing. *Lying lips are an abomination to the Lord.* Pro. 12. 22. It is a ſinne againſt the *good* of *humane Societie*: for *truth* is the foundation of *juſtice*, and *juſtice* of *peace*. *Darke* people doe all the miſchiefe. But for remedie. 1. Conſider your dignitie. There is a ſaying in better *authours* then thoſe I blamed even now, *That the ſimple word of a Prince ſhould be of as great force, as the oath of a private man.* Let *Ladies* and

and great women; yea, all women have it in their thoughts, that they were made after the *Image* of God, which is *truth*. It will not become those *smooth foreheads*, to have *rough*, and *shaddowy*, and *clouded* intentions. What saith St *Paul? Lye not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the Image of him that created him.* 2. Consider, That a deceiver forfeits reputation. You shall bind all alwayes to *mistrust*, never

Col. 3. 9, 10.

to *believe* you. 3. Consider, That *treacherie* is in some respect beyond *Atheisme*. It is worse to *owne* God, and yet to *mocke* him, then not to acknowledge him; for this is, to give a Testimony of the contempt of God, and of the fearing of men before him. 'Tis base, to be a *Coward* to men, and *stout* to God. But I have dealt so fully with this sinne, in *The Hypocrite Discovered*, that I now forbeare to enlarge any farther upon this point.

CHAP.

CHAP. XI.

The beautie of holinesse. The Rule of Devotion. A serious exhortation to the Reading of the Scripture.

IV. *Pietie* and *Religiousnesse*. This is of all others the most *Orient* and full of brightnesse. They say that *Jewels* steeped in *Honey* have more *lustre*; so all accomplishments are made more beautifull by Pietie. Otherwise though a *woman* were so made up, that as another *Pandora*, she had all morall graces and per-

fections beſtowed upon her, yet ſhe would be wretched and unworthy without this. If one had a *Cabinet* made all of *pure gold*, enameled and enchaſed, ſet about every where with *Diamonds* and large *Pearles* on the outſide, and that the curioſity and exquiſiteneſſe of the *workmanſhip* ſhould exceed the richneſſe of the matter, would not every body think the owner of this *Cabinet*, worſe then mad, that ſhould fill it with *dirt* and *filth*, or put it to no other uſe, then to keepe *naſty rags*, or *little*

ſtickes

ſticks and ſtrawes. Such are thoſe *excellent pieces* that are of a *goodly outward frame*, of winning behaviour, of ſeeming modeſtie, ſweet in converſation, wiſe and learned in diſcourſe, but within *profane*, *irreligious*, and without any *ſavour* of *Godlineſſe*. *Holineſſe* is *Beautie*. The true worſhip of God is call'd ſo, by the Prophet *Zacharie*, and by *David*: yea, the *Perfection of Beautie*. The Apoſtle hath witneſſed it of Goſpel Ordinances, 1 *Cor.* 3. 9. that the *Miniſtration* of *Righteouſneſſe*

Zech. 11. 7. 1 Chr. 16. 29. Pſal. 50. 2.

neſſe exceeds in glory. And he tels us, in the eighteenth verſe, that one cannot be converſant in thoſe Ordinances, but he ſhall receive a luſtre from them; that as *Moſes* being with God, and ſeeing God, came away with a ſhining face; *So we all with open face beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the ſpirit of the Lord.* God himſelf is *glorious in holineſſe*, as the *Iſraelites* ſang it unto his praiſe, when they came forth of *Egypt*. And

Ex. 15. 11.

the

the Apostle tels us, that the *Graces* which are the *Daughters* of Gods *Spirit*, are *lovely*. *Whatsoever things are lovely*, (saith he) *if there be any vertue, think on these things.* We many times commend a curious piece in *Picture*, it drawes and entices a distinguishing eye. But as *Plato* said, if *Vertue* could be drawne, every one would love it: so if it were possible to shadow out the true *Lineaments* of *Holinesse* to the eye, who would not be ravished with delight? I confesse I doe extraordi- Phil. 4. 8.

narily love a *Picture*, when it is done by a *good hand*. But me thinks none can come neare, A *Mary* alone in Meditation, A *Magdalene* weeping, A *Lydia* attending with much earnestnesse to the Word. Oh imagine but the *Beautie*, of the *Tecla's*, the *Marcella's*, the *Paula's*, the *Eustochium's*, the *Fabiola's*, the *Eudoxia's*, eminent, and famous in their generations for Pietie. Some thinke *Religious Circumspection* makes *bad* and *darke faces*. *Dissembling formalitie* will indeed oft-times study a dis-

diſguiſed ſowreneſſe; but *Godlineſſe*, though it will be the *Miſtreſſe* of the *looks* and *dreſſe*, and make all compoſed and ſober, yet it doth nothing to *ſcare* one away, or to *affright* any from following the ſame vertues.

The *Bodies Beautie* compared with the *Souls*, is as if one ſhould equall a *Torch* to the *Sunne*. The body is but as the *greene Moſſe* on the ſide of a *Rocke*, the Soul is the *Diamond* that *ſparkles* within it. Oh that the principall care were for the ſetting forth and pre-

ſerving this Beautie. It was a Law that *Conſtantine* made, that none ſhould erect any *Marbles*, or *Columnes*, or other *rarities* of *Antiquitie*, in the *Suburbs*, or Countrey villages; becauſe he intended that the City of *Conſtantinople* ſhould be full of *Ornaments*, and the rich Store-houſe of thoſe *collections*. What then do they deſerve, that forget and forſake, and rob the *inward City*, the *Soul*; to beſtow their *Iewels* upon their *eares*, their *foreheads*, their *breſts*, which are but only the *Souls ſuburbs*?

What

What ſtrange creatures are they, that dreſſe up the *hand-maids*, and ſuffer the *Miſtreſſe* to goe in *ragges?*

This is it then, that I have reſerved to the laſt place to commend. That there may be a ſpeciall endeavour of *Holineſſe*, A *holy Converſation*, as *Peter* cals it; A *good Converſation*, as *Iames*; A *Converſation ordered aright*; as *David* expreſſeth it. But in other Scriptures, it is ſaid to be a *walking with God*. It muſt be according to Gods will and Counſels. For otherwiſe *Devotion*

1 Pet. 3. 11
Jam. 3. 13.
Pſa. 50. 23
Gen. 5. 24. 17. 1. Luke 1. 6.

vation is subject to many *illusions*. Nothing is more *counterfeited* or *disfigured* then *Religion*. As the *Lacedemonians* dressed up their Gods, after the *fashion* of the City: so many make up a Religion after their own humour. I have much wondred to heare of the *strange* and *odde* apprehensions of Religion, in some great personages; who had found out a way of joyning God and pleasures together. And had made it almost all one, to serve God, and entertain themselves at a *Masque*. *Augustine*

gustine tels us of *Marcellina*, that she hung *Christs* picture, and the picture of *Pythagoras* together. And we have heard of some *popish Ladies*, that have had the same curiosities about their *Disciplining whips*, as about their *fannes*, their *praying beads* as rich as their *neck-laces* and *bracelets*, and their *Crucifixes* made into *Iewels*. Judge whether this be not rather a *courting* of pleasure, then the *worshipping* of *God*. And it was much like this that we were come unto; when the great businesse

of

of Religion, was only to have a *Chappell* or *Closet*, decked with *Pictures*, *Plate*, rich *Cushions* and *Clothes*. And the *worship*, but only the *varying* of the pleasures of the *Dining-roome*, into another *name*. Or to instance in another particular, Shall we think it to be enough to have *Bibles* of all volumnes, larger, and for the Pocket, neatly *bound up*, and *trimmed*, richly *clasped* or *strung*, and seldome or never to looke into them? Oh, in stead of *pompe*, studie inward Sanctification. Approve your

your ſelves to God, like ſome *Rivers* that run under ground, and ſteale from the eyes of the world. They are the moſt excellent ſpirits that beare *much fruit*, but make not *much noyſe*.

Holines is the end of our *election*, God hath choſen us that we ſhould be holy. We ſerve an holy God, Therefore ſaith S *Peter*, *As he which hath called you is holy, ſo be yee holy in all manner of converſation.* No ſervice is acceptable unles it be holy. *I beſeech you that ye preſent a living Sacrifice, holy,*

Eph. 1. 4.
1 Pet. 1. 15.

Rom. 12. 1

holy, and acceptable unto God. We are called to an holy calling. *Ye are an holy nation, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light.* Holines is the summe of Christs doctrine. *Ye know the Commandments wee gave you by the Lord Iesus, for this is the will of God, even your Sanctification.* None but the holy can have confidence in prayer. *Let us draw neare with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.*

1. Pet. 2. 9.

1. Thes. 4. 3. 4.

Heb. 10. 22

ſcience. There can be no hope of Heaven maintained without holineſſe. *Every one that hath this hope in him, purifyeth himſelfe, even as God is pure.* 1 Joh. 3. 3.

This holineſſe muſt be according to Gods holy word. We may not be *Voluntaries in Humilitie.* *Manius* who was commander in cheife in the *Roman Army*, put his ſon to death, though he got a notable *victorie*, becauſe he did it beyond *commiſſion.* We may not preſume againſt Gods preſcribed order. *Kings* appoint the manner of their owne

owne *service*. *God* is *Lord*, we must looke to the *law* of *his house*. If we take any other libertie, there will be much uncertaintie and change. Doe all things as neare as may be, by a *warrant* from the *word*. Let me therefore seriously commend in the first place, the constant and diligent *Reading* of the *Holy Scriptures*. Let *women* herein bestow their happy leasures. They may doe it. Let no *papish envy* deprive you of this faire priviledge. I intend this *Treatise* for the hands of such whom I suppose

suppose to be cleared sufficiently in this *controversie*, and that know their owne *right*, and with what *injuriousnes* the *Papists* have indeavoured to shut up the *Bible* from them. Beleeve not their *politique* and *envious cavills*. They say it is not *convenient* or *decent* for women to reade some passages, which may occasion evill and *light* thoughts, As the storie of *Lot*, and that of *Leah* striving for *Iacobs* bed, and some others which these *blasphemers* are wont to instance in. But *Hie-*

rom

rom thought, that *Leta's* daughter though a *Virgin* might safelie and profitablie reade even those places. And if their be any relation of *facts* dishoneſt and uncomely, there is beſides enough to *repreſſe* any diſhoneſt motions that may ariſe upon ſuch occaſion. And if the argument were good, then not only *women*, but *men* alſo the beſt and moſt learned ſhould be forbidden to reade, for they may alſo have the *temptations* of *unholy thoughts*. They ſay again, that many places are too *hard* for

women.

women to understand. But there are other places, *plaine* and *easie*. And if the *Scriptures* were not to be read at all, because all cannot be understood by women, then *none* may reade them, for *no man* can perhaps understand all that he reades. But let us turne the *Argument*, If the Scriptures be hard to be understood, let us therefore reade them the *oftner*, and with more *attention*. They say besides, there is much danger of *error*. Ah how unlike these *Romish spirits* are, to the *Antient holy Diviners*.

Their

Their endeavour was to heape up the *benefits*, but the busineſſe of theſe men, is to *load* the *Scriptures* with *reproaches* and *diſgraces*. T'is a ſhreud preſumption againſt them that they are *unſound*. They had a *rich trade*, as long as they could keep the *Bible claſpt*. In theſe latter times they have bin forced much againſt their wills, to permit the *reading*, in ſome places, like *Adrian* the *Emperor*, who ſet ſome *Countries* at libertie, becauſe he was unable to hold them in ſubjection.

But

But to leave these *factors* of *darknesse* and *hell*; oh be exhorted, to walke in the steps of the *holy ancient Christians*. *Eusebius* tells us concerning *Pamphilus* the *Martyr*, of his *liberalitie*, and among other things, that he was wont to bestow *Bibles* and other *good bookes* upon poore women, a most commendable *Almes*, and which he would not have bestowed, had he thought it unfit for *women* to reade. It appeares by *Gregorie* of *Nazienzen's* praises of his sister *Gorgonia*, that though she were

a *married woman*, ſhe found much time for *reading*. *Hierome* giving adviſes to *Læta* how to inſtitute her daughter, directs her in a courſe, firſt to reade the P*ſalmes*, then the *Proverbs*, then *Eccleſiaſtes*, then the *Evangeliſts*, the *Acts*, the *Epiſtles*, and after theſe the *Prophets*, the *Five bookes of Moſes*, and the *Hiſtoricall* bookes; and leaves it to the *mother* to inſtruct her, or in caſe ſhe were abſent, to the *Aunt*. He praiſeth *Marcella*, that he never came to her, but ſhe was asking him ſomewhat

what about the *Scriptures*; and tells us, that if himselfe had any doubt, he would ask her *Iudgement*. In the *Epitaph* which he wrote upon *Paula*, he saith she had the *Bible* in her memorie. One other passage I cannot omit of *Hieroms*, whereby it may appeare that he would not have *women* omit any part of the whole *Bible*, for he finds some fault with *Algasia*, when she sent some questions to him, only about the *Gospells*, and the *Apostles* writings, that he feared she was not acquainted with the *Old*

Testament. I will content my selfe to have propounded these *antient* examples, I might also instance in modern, I have in particular taken notice of one notable patterne, namely *Magdalen* the wife of *D. Pareus* of *Heidleberg*, in my *Exercitation upon Malachy*, Chap. 14. v. 14. where by *Digression* I have spoken somewhat to this point.

Chap. XII.

The Maximes of Pietie. The Conclusion.

HAving put the *Bible* into your hands, with

with a perſwaſion to ſit down to reade it, I might forbeare to give any further *direction*, becauſe there you will find all that is neceſſarie, neither doe I intend to write an *Inſtitution* of *Chriſtian women*. I ſhall therefore only give ſome briefe *Adviſo's*, as they offer themſelves, it may be without any preciſe order or method.

1. Doe all things in *Religion* by rule; nothing by *venture*, hit or miſſe.

2. Let not your rule be *vox populi*, but *verbum Dei*, not the opinion of

the Times, but the unerring Truth.

3. Do not *bend* the rule, and then *measure* by it. Bring your *Actiõs* to that, & not that to your *actions*.

4. If the case be hard, *advise*. The truth sometimes *lyes deep*, you will need help to draw it up.

Particularly:

1. Learne to *know* God. Be not at a doubt whether *Baal* be he. You must know the *landlord* to whom your *rent* is to be pay'd.

2. Frame in your hearts, the *highest* and *holyest* apprehensions of him.

3. *Re-*

3. *Believe* him, *hope* in him, *feare* him, *love* him, *obey* him, *joy* in him, count it an *honor* to be his *servant*.

4. Keepe an account, and a *watch* over the *thoughts*. Say not *Thoughts are free*, Know that they *defile* one.

5. Banish vain, disorder'd, profane, wanton, proud, malicious thoughts.

6. Season and fill the thoughts with *holy meditations*. If they be revengefull, thinke how meeke *Christ* was. If they be *censorious*, thinke thus, *Ah how bad am I my selfe.*

7. The *Imagination* is

a great *thorough-fare*: keep out bad, at leaſt let them not *lodge* with you; but go on as *Vagrants*, leſt otherwiſe you be under the *Statute* and a *penaltie*.

8. Get governed and bridled *Affections*. Let them never run out, unles you be ſure they are right. Say, *Anger* is too good for injuries; and *ſorrow* too good for any thing but ſinne; and *love* too good for *luſts* or *mony*; and *hope* too good for earth, or any thing below Heaven.

9. Converſe much with God. Let thoſe that are

are *carnall* and *unacquainted* with God, entertaine themselves with the *Stage* or with the *Market*. Be higher then those *delights*, and those *gaines*.

10. *Live by faith.* Let others, that know not this *name* of the *Lord*, *shuffle* in the world, looke to, and provide for themselves.

11. Beleeve Gods Protection, and deliverie if in miserie. *Fret not.* Thinke how *wise* God is, and how *tender*.

12. Wait upon God for *Grace*, the strength, perfecting, and continuance of it.

13. Set God before you in all the *turnes* and accidents of busineſſe and life. Say, *God ſees me*.

14. *Correſpond* with God in an ordinary and daily walking with him. Make *Religion* your *buſineſſe*.

15. *Awake* with *God*. The world will not ſuffer ſome to ſleep; they ſay, *Oh I muſt up about ſuch a matter*; Say thou, *I have my God to ſerve*.

16. *Examine Conſcience* diligently, faithfully, and frequently: Put not out that *Candle*, but rather light up more.

17. Seeke *Gods face* often

ten for pardon and grace.

18. *Renew Covenant* daily.

19. *Finish* every day with *humbling* the Soule.

20. In extraordinarie occasions be affected as the *Church* is.

21. Get *Publike spirits*. Such as are worldly, are narrow, and sleight, and poore; They only attend their own *businesse*, how to *live* and *eate*, how to grow *rich*, how to *marry* their children. Be larger and higher then these.

22. Converse *holily* in the *world*. Be afraid of a light, vaine, *frothy* spirit.

23. Be holy in *relations*:

as

as a wife, daughter, servāt, friend, or Companion.

24. Be choyce of *Companie*, and *usefull* in it.

25. Season all *liberties* and *lawfull Recreations* with Grace. Chuse to *play* with such, with whom ye may also *pray*.

26. Be much in *Publike Worship*. Consider, 'Tis a blessing to any place, to have the *conveniencie* of *Assembling*.

27. Come *awefully* before God, when you come to his *worship*. Consider, *That God is in Heaven, and thou upon earth*.

28. Make *hast*, stay not for

for the other *pin*. Let your *cloths* sit loose, rather then your *soul*, when you come before God in publike.

29. Pray with the *Congregation*, joyning in the same spirit.

30. Keep up the esteem of *prayer* which God hath put upon it. Account that God gives you the *Key* of all his *Cabinets*, when he gives you the spirit of prayer.

31. Beware of *Atheisme*, of *lip-labor*, of *head-prayer*, come to *God* by *Christ* by a Promise, in the sense of wants, and in Faith.

32. *Sing* Gods Praises with

with understanding, and spirituall chearfulnesse.

33. *Heare* the Word of God, as the Word of God; with silence, humilitie, faith, subjection.

34. Care especially for that in a *Sermon*, that doth the Soul good. Listen not for *Conceits*, or the *new notions*.

35. Take notice of that which concernes your *own condition*, and be not too busie to marke who else is *hit*.

36. Know that the *Lords Table* hath the best *refreshments*; & that *Christs* Provisions are most wholesome.

37. Learne

37. Learne to discerne the *Lords body*. They eate nothing but bread, that want Faith.

38. Though ye be not *worthy*, yet have a care to behave your selves *worthily* at *Christs* Table.

39. Keep publike *Fasts*, and publike *Thanks-givings* with publike spirits.

40. Studie *Communion* with *Saints*. Neglect not to doe, or to receive good in *Company*.

41. Lay out *Gifts* and *Graces* for the mutuall service of each others Faith.

42. Endeavour *Mortification*. Studie God more, and

and the creature leſſe.

43. *Reade* often, and with judgement. Reade not a *Chapter* only for noveltie, or where the Booke fals open, as if ye hapned upon the *Bible* by chance.

44. Refer what ye reade to *head's*. Some have much houſe-hold-ſtuffe, but not placed in any order, and ſo no uſe of it.

45. Reade the *leſſe*, ſo that ye *underſtand* it; rather then much as a meere *taske*. They that *limpe* in the way, goe on more then ſuch as *run* out of the way.

46. Reade with *Prayer*. Pray

Pray in Reading, as well as before. The Spirit of God then will tell you his *own meaning*.

47. *Meditate*. This meat cannot *digeſt* unleſſe it remain in the *Stomack*.

48. Seeke *Chriſt* in his Word. Seeke the *mind* of Chriſt.

49. Reade with Diligence and Conſtancie. It may be the *Silver-veine* will not be found at firſt.

50. In the whole courſe be *Eaven*; with an univerſall reſpect to all the *Commandements*.

But it is time, to take off my hand from this Table.

Table. And it may be it were beſt to leave this as an *unfiniſhed Piece*, for I confeſſe I am not able to make ſuch a *draught* as I would. I have done to my owne ſatisfaction, if the *colours* of *Holineſſe* be moſt *freſh*; for I entended to make the woman that is *Religious*, more lovely, then ſhe that is *modeſt*, or *humble*, or *wiſe*. Thoſe are high Praiſes, but this the higheſt. *Thoſe daughters have done vertuouſly, but this excelleth them All.* In a word, That woman is moſt *excellent*, who is *moſt Holy*.

FINIS.

Chap. XIII.

An Extract translated out of the French Gazette *: Concerning the manner of life and studies of the Queen of* Sweden. *Being an example of much of the fore-going discourse.*

Christina the now Queen of *Sweden*, *Goth's* and *Vandalls*, was the only surviving daughter and heire of the great *Gustavus Adolphus* the late victorious and most renowned King. She was born in *December*, 1626.

and upon the death of her father at the famous battell of *Lutzen, Nov.* 17. 1632. she then being but six years of age, took into her hand the scepter of that warlike estate.

The degrees and means by which she attained that high esteeme and true praise which at this day she hath through the world, are these. Because shee would not trust to *interpreters* in her *treaties* with neighbour nations; she made six languages familiar to her; namely, besides the *High-dutch* and the *Swedish*, the *Latin*, the *Greek*,

Greek, the *French*, and the *Italian*.

From her infancy shee had learned the *Alemand* of her Mother *Mary Eleanor* sister to the late *Elector* of *Brandebourg*, as shee had sucked the *Swedish* with her milk, which are tongues more different the one from the other, then the *French* from the *Spanish*. But she learned the *Latine* under Masters and by rules, and hath made it so familiar to her by conference with learned men, that she understands *Tacitus*, all the *Latine* Poets, gives audi-

ence in that tongue to *Ambassadors* and *Residents*, and answers presently in *Latine* so elegant, that they goe from her Majesty ravished with the admiration of her lively eloquence. And whereas that genius of hers apt for all knowledg, thought at first to content her self to take some light tincture of the *Greek*, she hath attained in a few monthes a great knowledge of it. And for the *French*, she hath learnt it so perfectly by rules, and chiefly by the continuall exercise of it with

French

French Gentlemen that are in her Court; and her Officers which shee hath of that nation, that there is none in her Kingdome who speakes it better; so that the most polished *French* men, but for the ornaments which distinguish her Majesty, would take her to be by birth, as shee is by affection, a true *French* woman. She understands also so well the *Italian*, that she gives audience in it to the *Ambassador* of *Venice*, & to those who please themselves more in that tongue then in others. Those who

have taken the paines to acquaint themselves with any strange tongue, may judg what difficulty shee may have met with to learn so many different ones, of which one is an hindrance to another, and so perfectly in such yong years.

If any desire the picture of so perfect a Princesse, (to follow my Authors expression and method) I shall also present it as hee hath drawn it. Her *Stature* is not very great nor very little, of a mean habit of body, not leane nor over fat, well shaped and pro-

properly disposed for all sorts of exercises, especially for dancing, to the which notwithstanding she is no farther addicted then that she will not bee ignorant of any thing. The draught of her countenance is well proportioned, her complexion white and ruddy, and so much the more pleasing because *naturall*, never having known what it is to *paint*, not only because in all things she loves *unaffectednesse*, but also because adulterate beauty is abhorred and greatly reproached in her countrey.

In a word, her comelineſſe, and yet her ſtately port, have formed in her ſuch a connexion of ſweetneſſe and of gravity, that as ſhe knows how to gain by her aſpect and her affability the affections of all thoſe who have the honour to approach her; ſo ſhee imprints upon them that modeſty and un-audacioufneſſe, which ordinarily the Majeſty which is in the face of puiſſant Soveraignes doth command.

Furthermore, notwithſtanding her beauty and her youth, her conſtituti-

on

on is not only *masculine* and *vigorous*, and such which they have faigned in their comely portraicts of *Pallas*, which lose nothing of their sweetnesse for being armed: but shee prefers also *hardy persons* before such as are cowardly, not being able to perswade her self that any thing generous can come from a soul that testifies its basenesse by its actions and words, and her *Court* being a theatre of honor, she beleives that nothing can bee expected any where else for those that know not how to act

their part hardily.

She never ſpends more then an houre in dreſſing and making her ſelf ready, deſpiſing that *artifice* with which moſt Ladies render themſelves lovely, and the gracefulneſſe of her *habits*, and eſpecially the ornament of her *hair*, about which others take ſo much paines, ſeems in her to be greatly augmented by her neglect of them.

Her ordinary employments in the morning, (for ſhe riſeth early, not knowing what it is to turn the night into day) are

are after her prayers and ſtudies to go to the *Manage-houſe*, to ſee her horſes there ridden and exerciſed, and when the ſeaſon permits to go on hunting, and then mounted upon her horſe with her other Ladies, ſhee appeares among them as an *Amazon*, managing her horſe with ſuch dexterity, that though ſhe let him goe upon the full ſpeed, yet ſhe can uſe her Fire-locke, and kill the game.

At her return, (for ſhe ſpends not the dayes, no not the whole mornings themſelves as long as they

they may be, at that Royall exercise,) shee finds another yet more royall, every day she goes to her *Counsell*, where shee hath the patience to heare the opinions of the *Colledges* or Chambers, who are oftentimes all of them assembled in one body, though they bee five in number: namely, 1. That of *Iustice*. 2. That of the *War*. 3. That of the *Admiralty*. 4. That of the *affaires of Estate*. And 5. That of the *Revenew*; composed every one of them of foure *Senators* and one *President*, besides many

many *Counſellours*; and ſeeing that laſt *Colledg* to diſpole of the nerves of Warre, which is her element, ſhe is not very carefull farther of any more exact knowledge of the *Revenues* of her Kingdome.

One would not beleive how much all theſe exerciſes of body and mind, accompanyed with temperance, make to the health and vigour of both the one and the other, were it not that ſhee hath been obſerved to have been not at all, or but a little ſick.

After

After dinner she applyes her self to give *audience*, and to honest recreations, and games of wit, in which *invention* and *dexterity* is more then *chance*; afterwards her spirit being refresht, she imployes the rest of the time in the opening of *pacquets* and *dictating* of *answers* to them.

After her *Ministers of Estate*, shee doth most esteem *learned men*; and in the *study* of *letters*, and to acquaint her self with the *Sciences* by the reading of good books, this Princess doth not only spend what remains

remains of the morning and the reſt of the day, after thoſe exerciſes and imployments before mentioned, but oftentimes conſumes alſo more then half the *night* therein; ſo that her ſubjects (who do no leſs affect her, then ſhe loves and is carefull of them) do oft-times fear, that thoſe *immoderate watchings*, and over-ardent applying her ſelfe to her booke may be prejudiciall to her health. To the which objection ſhee ſatisfies them by the experience of the contrary, and tells them, that they muſt

must not envy to her that *conference* with those that are *dead* and *disinteressed*, who speak more truly to her and to all great personages, then such as are living will take the boldnesse to doe, what liberty soever is given unto them, and which they may seem to take; from which shee assures them she receives more satisfaction, then from any other harmlesse and lawfull divertisements whatsoever.

It need not then bee wondred at, if that frequent conversation with the

the moſt knowing and judicious ſpirits in their works, have rendred her one of the moſt *prudent*, *wiſe* and *vertuous Princeſſes* of her age, and yet her knowledge is no way *pedantique*, but in ſuch manner applyed to the *uſage* of the *Court*, that it is eaſy to judge how perfectly ſhee *poſſeſſeth* that which ſhee *knows*. The care alſo which ſhee hath of her *books* is ſuch, that her *palace* being by chance on fire, ſhe thought not at all upon the ſaving of her rich cloathes and other coſtly moveables with

with which she is magnificently furnished, only she recommended her *books* and her *papers* that they would take care to preserve them from the flame.

Her *Majesty* of *Sweden* is not yet content with all these testimonies which she hath given to the Publick of her affection unto Learning, knowing that it is the supporter of Arms, and one of the most powerfull means to make Estates to flourish; Shee goes twice or thrice in the year to the *University* of *Upsal* (which is one dayes journey

journey from *Stokholm* her principall City; and where ſhee makes her ordinary reſidence, in the ſame palace where the *Queen Dowager* her mother alſo dwells, both of them in a very good intelligence with each other) to the end ſhee may aſſiſt at the exerciſes of the *Students* in that *Univerſity*: whereby one may judg what emulation is raiſed in the ſpirits of the *Maſters* and *Schollers* by the royall preſence of that learned Princeſſe, capable to judge of their wit, and of the fruites of their ſtudies. But

But among her greatest praises, one cannot forget without doing her injury, that if she testifie resolution for the *War*, while shee sees herselfe obliged to continue it, shee hath notwithstanding more disposition to *peace*; in such manner that when shee receives the newes of any battel gained, or of any City taken by her Lievtenant Generalls, or by her Allies, as it often happens, her first speech is alwaies, *God be praised, This will set forward the Peace*: and in all the *instructions* which shee hath given

given to her *Plenipotentiaries*, shee had alwaies added, That they should advance the peace, and hasten the conclusion with what speed might be, to the honour of her Estates, and of those of her Allies, whose intention shee knew was alwaies the like to hers, as they have all made to appeare so soon as the occasions were presented. Thus far I have extracted out of the relation of my Authour who wrote this now a good while since, and since that time wee have the fame of further and very

very happy *improvements* in her, among other things of that which will render her justly glorious, her *inviting* of men in all sorts *famous* for *learning* and *sciences* from all parts into her Dominions, for the furnishing of her *Publicke Schooles*; and for the advance of the benefit and reputation of her subjects.

CHAP.

Chap. XIV.

An Addition of some other examples.

The Conclusion.

IT were easie to adde, besides those that I have occasionally mentioned in my booke, a large *Table* of *Names* of Eminent and Learned women, out of *Cornelius Agrippa* in that Discourse of his which I have cited before, and *Ludovicus Vives* his two books *De Christiana Fœmina*, with many others of late, both of our own nation and strangers.

Ianus

Ianus Nicius a Gentleman of *Rome*, in his *Pinacotheca* of illustrious wits, who have died in *Italy* in this age of ours, hath also given us the high praises of two women of his country: *Laurentia Strozza* a *Dominican Nun*, famous for the *hymnes* shee hath lately composed in diverse kinds of verse, but especially in excellent *Sapphicks*. And *Margareta Sarocchia* a Gentlewoman of that City of *Rome*, who (had the fame of her chastity been clear,) had been justly looked upon as a *miracle* of this latter age; shee

shee was ordinarily the *Moderatrice* in the *Academy of the Humoristes* (as it is called there) at the disputations of the learned wits, in the most *polite* parts of learning, in *Philosophie*, yea and in *Theologie* too; for it is not a *new* thing, nor known only in this our *English* nation, for women to pretend to the Commenting upon, and the interpretation even of Holy Scripture. It seems by *Prov.* 31. 1. That *Bathsheba* the Mother of *Solomon*, left him some divine instructions which she wrote. So that as *Aristippus*

Stippus the Philosopher was sirnamed μητροδίδακτος *Mother-taught*, because his learned Mother *Arete* was his Tutresse. So some think, that *Solomon* gave himselfe the name of *Lemuel*, composed of *Em*, and *El*, *Mother* and *God*, to perpetuate the memory of his learned Mothers care. There are that reckon the *Virgin Mary* among learned Writers; we have an *Hymne* of her composing in the first of *Luke*, whereby it appears she was well acquainted with the *History* and *Prophecies* of her own nation.

But

But besides that, *Melchior Inchofer*, *Marcus Michael Carnotensis*, and long before them *Lucius Dexter*, *Hieremi's* time, and others, speak of Epistles written by her. But to leave these uncertaine reports, *Zwinglerin* his *Theatre of humane life*, hath collected the Histories of *Women-writers* upon Divine subjects. But I will only instance in one (among others) which I have by me: About thirteen or fourteen yeares since, *Madam Charlotte des Vrsines*, *Viscountesse d'Ochy*, a noble *French*

Lady, and of the *Romish* profession, published at *Paris* her *Homilies* (as they are called) upon the obscure Epistle to the *Hebrews*, with the approbation of two Doctors. *Marois* and *Thienot*, and with the publicke priviledge of the *French* King. And about the same time, there was an attempt by the *Iesuites* at *Friburg* in *Helvetia* and in other places, to have erected Colledges of *women-preachers*, as appeares by the *Breve* of Pope *Vrban* 8th. to the contrary, as it is carefully preserved

for

for a *monument* by *Alphonsus de Vargas of Toledo* in his relation of the Stratagems of the Jesuits. I mention this because some have been ready to blemish our *Protestant* profession by reason of some bold and undecent offers of this nature here with us of late, for haply the finger of the Jesuite may have been in the business: & as for us, though we deny not unto women the *modest* and *private* use of those great abilities they may possibly be owners of, yet wee constantly and with great consent

consent affirm, That they may not speake in the Congregation, The thing being over-ruled by the holy Scripture, 1 *Cor.* 14. 34, 35. 1 *Tim.* 2. 11, 12. To which the practise of the antient Church agreed; for so *Tertullian* (*De virginibus velandis*) *Non permittitur Mulier in Ecclesia loqui, sed nec docere, nec tinguere, nec offerre, nec ullius virilis muneris, nedum sacerdotalis officii sortem sibi vendicare.*

FINIS.